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For the Churchman.

It will be recollected that an obituary notice of Dr. P. P. Ruckle, a young Physician of this city, who died while on a visit to a friend in Illinois, in November last, appeared in this paper a few weeks since. The following beautiful tribute to his memory, is from the pen of the wife of an eminent Presbyterian Clergyman, late of this city:

Far, far, from his home, our loved one is sleeping,
In the wilds of the west, by the Illinois' wave;
And sadly for him his lone ones are weeping,
But their grief cannot waken the sleep of the grave.

All hushed is the voice, would have soothed all their sorrow,
And cold is the hand that once dried every tear
In vain may they hope for his smile on the morrow,
For the form of their loved one shall never appear.

They have laid his cold form in the earth's lowly bosom,
But bright is the home his spirit found rest,
And the friends who are weeping with anguish to lose him,
May joy that the soul of their loved one is blest.

He has gone to his God, oh! why should we mourn him,
Tho' oft we may sigh in his glory to share;
To his home in the skies, bright angels have borne him,
And his Saviour beloved has welcomed him there.

There, there may we meet him, where death cannot sever,
Where sickness and sorrow, and death are no more;
Where the souls of the blest are united forever,
And joy that the days of their mourning are o'er.

J.

HISTORICAL.

From the British Critic.

THE WITNESSING CHURCH,

OR, AN ACCOUNT OF THE NON-JURORS.

The oath of allegiance which bound his subjects to King James, was different in its wording from that now in use: it bound them expressly not only to him, but to his heirs and successors forever, and was most evidently formed on the grand principle of hereditary government.—When, therefore, William came over, and, contrary to the expectations and wishes of very many of those who had looked towards him in the confessed difficulties in which the country had been involved, refused any less terms than the throne itself, and when no other method could be devised for securing his interests than the imposition of oaths, entirely at variance with previous ones, and even the introduction of a principle entirely new, some of the less elastic consciences avowed themselves unable to submit.

It would have been a direct breach of the third commandment, they argued, to transfer the allegiance at all; this bound them to their oath. And further; there were many to whom the principle of hereditary government, on which the old oath of allegiance was founded, was a sacred one also. They believed the fifth commandment contained the origin and force of all government; it assumed the bible account of the first foundation of society, the way in which the great God and Father of all formed society in the beginning, and thus communicated ever afterwards his divine authority to the families, and so on to the kingdoms of the earth. They held in the sublimest and fullest sense that doctrine of which Aristotle caught a glimpse, when he said, "en oikia proton archai kai pegai politeias kai dikaiou," and which is so beautifully drawn out in the first few sentences of our duty towards our neighbor, in the Church Catechism.

At all events, there were those who considered themselves bound, both by the general and special obligation to King James; and when called upon, on pain of suspension and deprival, to abjure the oath they they had taken and enter on a new one, the venerable Primate of England, Archbishop Sancroft, together with eight of his suffragan Bishops, Ken, Bishop of Bath and Wells; Lake, of Chichester; Turner, of Ely; Thomas, of Worcester; Frampton, of Gloucester; White, of Peterborough; Lloyd, of Norwich; and Cartwright, of Chester; several Peers, and about four hundred of the parochial Clergy, and some few distinguished laymen, submitted to the trying alternative.

The names of most of the Clergy are preserved. Amongst these, the most distinguished, who were either ejected at once, or from time to time resigned their preferments, and joined the ranks of the non-jurors, were, Leslie, the Chancellor of Down and Connor; Dr. Hickes, the celebrated Dean of Worcester; Dr. Thomas Smith, author of several valuable accounts connected with the Greek church; Kettlewell, Incumbent of Coleshill, of Warwickshire, who, though a meek and unobtrusive man, was, during the time he survived, the most influential amongst them; Spinckes, the author of the Sick Man Visited: Collier, the ecclesiastical historian of England; Howell, the compiler of the Synopsis Canonum; Laurence, the learned author of Lay Baptism Invalid; Dr. Simon Lowth, and Dr. Brett, both powerful writers on Church Government—the latter of the two the editor of the Primitive Liturgies, and author of a learned work on Tradition; Lindsay, the translator of Mason's Vindiciæ Ecclesiæ Anglicanæ; William Law, the author of the Serious Call and Christian Perfection. Besides these, there were the well-known laymen—Codwell, the Camden Professor of History, at Oxford; and the excellent Robert Nelson, author of the Fasts and Festivals. Perhaps the Church of England does not furnish a finer specimen of a Christian Bishop, a Christian presbyter, and a Christian layman, than Ken, Kettlewell, and Nelson—more vivid and powerful writers than Leslie and Dow—or men of more unwearied industry and zeal, learning and piety, than Hickes and Dodwell.

On their refusal to take the new oaths to William and Mary, an act of Parliament was passed for their suspension, which took place in August, 1689, and in the event of their persisting in their refusal, for their deprival, which took place February 1st, 1690, thus allowing them six months' deliberation.

They were true sons of the Church of England, as based both in doctrine and discipline on scripture and antiquity, and by this act of suspension and deprival, were at once thrown back on that foundation.

They became witnesses of that peculiar position which the Church of England occupies as modelled on the primitive Church, the Church of the three first centuries, carefully preserving the apostolical succession of its ministry, and thus securing the validity of its ministrations, maintaining the sublime and mysterious nature of the Christian sacraments, and distinguished alike from the innovations of Popery on the one hand, and of ultra Protestantism on the other.

Holding, as they did, the most sacred notions of government, and that, under all circumstances, Christianity was the doctrine of the Cross, and, therefore, that patient submission and non-resistance under all trials is the Christian's duty, they held, and might have held, surely without jealousy, the independence of the Church on the State. They were obliged, however, to become confessors of this independence.

In fact, they were witnesses of the common divine origin, both of civil and ecclesiastical government, and of the entire and essential independence of the two. By the first, they thought, subjects are bound to their King, as their father next under God; by the second, to their spiritual fathers, the Bishops, under whom they are placed in the visible Church, as a means of communion with the invisible. According to the first, the first family is the source and the type of all government; according to the second, the first Christian Church on earth, the Church of Jerusalem, not the Church of Rome, is the source and type of all Christian Churches. Kings and Bishops are the temporal and spiritual fathers of kingdoms and churches next under Christ, who is the King of Kings and Lord of Lords, and the Shepherd and Bishop of our souls.—Governments, therefore, do not run up into one universal monarchy, nor does the episcopate run up into one universal bishopric on earth, much less are the two combined; the temporal and spiritual power of the Pope is a double usurpation; so that, in maintaining this system, in itself, surely, to any thoughtful mind singularly sublime, the non-jurors were, as they were indeed in almost all other cases, witnesses against Romanism.

They held, what Leslie has so clearly and beautifully explained and drawn out in his "Case of the Regale and Pontificate," the perfect compatibility of the Church and State as coordinate authorities, with different objects and distinct functions, and deprecated such a view of their alliance as should ever confound the two, however closely it might connect them.

The well-placed friendship indeed of the world had, as we say, "established" in many countries the religion of the Gospel. It had invested the Church with temporal privileges, it had given Bishops their palaces, and the subordinate Clergy their homes, or rather it preserved those possessions with which the piety of former ages had endowed the Church.—The civil power had also backed many sacred laws by penalties of its own, and made Christianity part and parcel of the law of the land.—It might withdraw its privileges, it might cancel its own sanctions, and deny its protection and even its countenance; but it had not put men in trust with the Gospel, it had not made them ministers of Christ or stewards of the mysteries of God, and this trust and stewardship it could not take away.

These, the deprived Bishops considered as inalienable; and they were well content to undergo the loss of every thing which this world had given or preserved, because they were determined to preserve inviolate those powers and spiritual blessings which it had not given, and of which, they argued, it could not deprive them.—Those spiritual blessings which Almighty God has made dependent on the ordinances and ministrations of the Church, could not be dependent on changing governments, or on the convulsions and political tumults of the world. This was the self-evident principle which the non-jurors maintained, and thus, when stripped of all the outward advantages they had enjoyed, they were reduced to that primitive state of things, in which the Catholic Church first acquired, under a miraculous Providence, its strength and consistency, not only without the protection of an arm of flesh, but in defiance of the enmity of the world, and in secure proof against its intrusion or encroachment.

They drew up terms of Christian communion, which are printed in the Appendix to Kettlewell's Life, and provided for a succession of Bishops and Clergy; and thus became a communion independent of the established religion; and Tillotson and other jurors were consecrated in the place of Archbishop Sancroft and his brethren.

It seems necessary here to mention an act of the Archbishop's, which has been very differently interpreted, and made great use of on the opposite side. The anxiety of Sancroft to prevent the schism which he foresaw and dreaded, is well known. When he found it his duty to absent himself from the acts of State, after the Revolution, and at the same time felt that his absence might cause still more confusion both to the country and the Church, he issued a commission, cautiously worded throughout and revocable at pleasure, giving his authority for the consecration of Bishops and Pastors to the Bishops of London and St. Asaph, and two others. It was under this commission that Burnet was consecrated Bishop of Salisbury, by Compton, and it seemed to some to give a kind of authority to the new consecrations, in the places of the deprived. It should be remembered, however, that this was done before there was yet either suspension or deprivation, and before the ecclesiastical unity was broken by political dissension. It is insinuated in the Life of Kettlewell, than when affairs soon assumed so far more distinct an aspect, and the rights of the Church were at stake, he did much in order to vacate and revoke this commission. It is but just to believe that he gave it as a means of preventing a rupture. Certain it is that when the schism became inevitable, he took a different method to provide for an orthodox ministry, and issued, as we shall see, a commission, consigning the same powers to another—Bishop Lloyd of Norwich, one of his deprived brethren.

However, a schism was thus formed in the very heart of the Anglican Church. There were two distinct communions; the one under the old metropolitan, Sancroft; the other under the new one, Tillotson: and the latter, if the non-jurors were right as to the true principles by which all should have been bound, though it embraced the greater part of the Church, was schismatical.

Those principles, they said, had been laid down and sanctioned at the earliest general councils of the Church, according to which the Bishops of a province were united under their metropolitan, their subordinate clergy again bound to those Bishops, and the flocks again to their Clergy. Whatever, then, might have been the state of political question, supposing it to be a mere question of worldly politics, however the *juring* clergy might reconcile to themselves the transfer of civil allegiance, there was still a greater difficulty in the transfer of their canonical obedience. The affectionate fidelity to their Bishop, which should have pervaded all dioceses, is well exemplified in the Address of the Archdeaconry of Sudbury, in the diocese of Norwich, to Bishop Lloyd, after his deprival, craving his paternal direction, and assuring him of their dutiful adherence to his authority, and their determination to act under his injunctions as he might think best for the interests of the Church. And the tone of his answer proves, that it was no mere technical difficulty which made men non-jurors, and that at the same time that they raised their firm and steady protest, they were to "find inward satisfaction from the stedfastness of their faith, and the righteousness of those principles which guided them to value the honor of God and the credit of our most holy religion, and the infinite concernments of their immortal souls, above all the transient accommodations of this world."

[*To be continued.*]

ADVICE TO STUDENTS OF DIVINITY.

BY DR. CHALMERS.

The following is the substance of the counsel addressed by Dr. Chalmers to the divinity students in the university of Edinburg, on their entrance upon their theological studies:

We intend to give some advice to students of theology, as to the mode of prosecuting their inquiries. Zeal and firmness of purpose insure success amid a great variety of arrangement, so that we must be neither too particular nor too vague; minutiæ are as unnecessary for a healthy mind as for a healthy body.

I. Study the Scriptures in the vernacular tongue. It might be thought better to study the external evidences first; but we think the *internal* evidences are the most striking, and that the Divine authority of Scripture is no where so evident as in its own pages. We recommend this course, not only for the sake of your piety, but for the sake of your scholarship. But why in our own language? Because our translation, though not strictly correct, may be more rapidly and frequently read than the Hebrew or Greek. We shall oftener come in contact with the subjects of revelation, and get more familiar with them. Consult references and parallel passages, and you will get on with your studies more quickly. It is by these means that many a cottage peasant becomes better acquainted with Scripture than the most accomplished linguist. Make an analysis of each book, and compare the *prophecies* of the Old Testament with the events of the New, and you will thus be prepared for the delicate criticism in which you will afterwards have to engage, and which might otherwise absorb your whole attention, to the neglect of the subject matter. To read at first in the original languages is, for the sake of scholastic pedantry, to burden one study with the labor of others.

II. Study the Scriptures daily in the original languages; master even a few verses in Hebrew, Greek, and the septuagint, and in one season you will come to read a chapter in each, with scarcely perceptible trouble; you will get acquainted with the vocables of the languages so as by and by to read them as easily and fluently as the translation. Reiteration leaves traces in the memory not to be obliterated. You will thus become rich in the raw material, though not in Scripture criticism. I would hope that among the numbers here, there are a devoted few destined to make real discoveries, and to become the future Griesbachs of Scotland. You are set for the defence of revelation, and, unless skilled in the original languages, infidelity may paralyze you with a quotation. Many, I hope, will not stop at the point I have mentioned, but will find their way to the Latin of the continental theology, and to the Latin and Greek of the Fathers.

III. Study the text books diligently. I also expect you to read the books I shall mention as we go along. Here varieties of mind will be evident among you; some having favorite walks which they will prefer. This we cannot forbid, while at the same time we consider a general scholarship indispensable for all. A well filled library is necessary; and I am glad the one we have here is so good. The increasing demand for reading is also encouraging; it is the barometer to which I look as indicating your mental progress.

IV. My next advice is with respect to composition. We are first to *import* knowledge, then to *export* it. Write daily and elaborately, if only for one hour. Avoid verbiage; do not *multiply*, but *select* your words, and lop off redundancies as you would scatter chaff. In the hands of a writer who adopts these precepts, a multitude of words is not verbiage, because each gives some new view or adds to the effect of the old. There is a splendor in his strength, and a strength in his splendor, because there is weight as well as brightness in the metal. Nothing so fixes and consolidates your views on any subject as this practice. A local habitation in the manuscript seems to give them a local habitation in the mind.

V. With respect to societies for mutual improvement, they are powerful engines for upholding knowledge, and may be turned to the best purposes; but I have serious doubts as to *debating* societies in divinity, and would rather they should be *deliberative*. I do not like special pleading in theology, and prefer inquiry to controversy. It is a mistake to suppose there is nothing to *say*, because there is nothing to *object*.

In theological societies, it is not fair to set any one to defend the wrong side. It is dangerous to tamper with truth; this is especially to be remembered in writing, for we are not so liable to be *talked* into error as to be *written* into it. I have noticed in controversy, that if a man had only *spoken* an opinion, he might be induced to change it; but if he had *written* in support of it, though only a pamphlet, he was perfectly irreclaimable.

I should like a small society to be formed from the *elite* of the class, for the study of Biblical criticism. It is delightful to think of the eminent men in this department sent forth by the English universities. This is the true heraldry of colleges—the honors which rest on the brows of their sons, not the renown of their ancestors.

In these societies some write their speeches beforehand, others try to speak extemporally.—Never try to combine both. Either write your speech wholly or not at all; if not, you will break down as did a friend of mine before the House of Commons, although he was well acquainted with his subject. The heavy artillery of written speeches is often effectually aided by the light guns of the extemporaneous speakers. I know of only one in our Church who has the faculty of excelling in both, and with him the latter is anything but a *light* gun. It is to me an enviable faculty, more especially as in a minute or two you are visited with the very thought and expression that would have foiled your opponent, when the opportunity is irrecoverably gone.

VI. Give as much time as you can spare to general knowledge. I should like some to outpeer all their fellows, and, conversant with science as with sacredness, to support the cause of religion in the highest literary circles. Theology should be presented in all the styles of the same language, from the dialect of peasants to that of *savans*. I should like you, therefore, to be able so to speak as to be understood by the most illiterate, and at the same time be so conversant with the current phraseology of literature, as to be acceptable to the most learned. We do not sympathise with the prejudices which some entertain against general knowledge, as if truth brought from one quarter were inimical to that derived from another, and as if one part did not illustrate the other. The parables of the Gospel, and the allusions of Paul to the literature and mythology of the Greeks, are conclusive on this subject.—In the Psalms, and the Prophecies, and the book of Job, the sacred writers constantly illustrate invisible by visible objects; and our Savior does the same when he points to the beautiful lilies of the field, or to the fowls of the air. There is nothing in true poetry inimical to true piety.—There is a harmony between the subordination of imagination to reason in the things of sacredness. If a few of the friends of religion were to keep pace with the progress of science, it would be of essential service. It should never be forgotten that the most learned of the Apostles was also the most efficient, and this without detracting anything from the power of the word, by which the hearts of his hearers were converted. Learning is a powerful auxiliary, if it bring the mind and the word into juxta-position. This is illustrated by the translation of the Bible; for though the power is preserved to the word, learning is a necessary part of the process, as without it the word would have never been brought into juxtaposition with the mind. While, therefore, learning does not intermeddle with the *ultimate* step in Christianization, it is all in all in the *preparatory*. The learning of Paul opened to him many channels for promulgating the truth; it secured him attention, so that one king, while he spurned his doctrine, could not do it without a compliment to his learning, and another declared himself almost converted by his reasonings. It gained him favor with the centurion—enabled him to speak with an air of confident advice to the captain of the vessel—obtained for him an audience at Athens, and admission into the most polished circles. Longinus places himself among the first of orators, and many, we doubt not, would read his works for their own sake. Learning has given us a translation of the Bible—learning guards its purity; and when infidelity speaks as if with authority, what but learning can rebuke the heresy? The eloquence of a sermon will not convert, but it may bring the mind within the sphere of the converting influence of the word.

VII. With respect to your habits of study, I shall not attempt to lay down the proportion of time to be devoted to the various subjects I have indicated; I have placed them in order of importance, but must leave the rest to yourselves. I should not think it well, if a monotonous and mechanical uniformity prevailed among you; many will rise above the general level, and it belongs to yourselves to determine in what walk you will obtain the rank of mastership. But I consider it indispensable that each should make a distribution of time for himself, so that each hour may find its fixed and determinate employment; it must not be made a *ramble*, but a *routine*. You will thus make ten times the progress, and have hours to spare for recreation.—At your age of bucyant hopes, I cannot imagine a more delightful alternative than that of successful study, and the converse of friends, or exhilerating walks.

More is to be expected from laborious mediocrity, than from the erratic efforts of a wayward genius. There may be a harlequin in mind as well as in body, and I always consider him to have been of this character, who boasted that he could throw off a hundred verses while standing on one leg; it is not to such a source as this we are indebted for good poetry. Demosthenes elaborated sentence after sentence, and Newton rose to the heavens by the steps of geometry, and said at the close of his career, that it was only in the habit of patient thinking he was conscious of differing from other men. It is generally thought that men are signalized more by talent than by industry; it is felt to be a vulgarizing of genius to attribute it to any thing but direct inspiration from heaven; they overlook the steady and persevering devotion of mind to one subject. There are higher and lower walks in scholarship, but the highest is a walk of labor. We are often led into a contrary opinion by looking at the magnitude of the object in its finished state; such as 'Principia,' in Newton, and the pyramids of Egypt; without reflecting on the gradual, continuous, I had almost said creeping progress by which they grew into objects of the greatest magnificence in the literary and physical world. In one case, indeed, we may fancy the chisel which wrought each successive stone, but in the other we cannot trace the progress by which the philosopher was raised from one landing place to another, till he soared to his towering elevation; it seems as if the work were produced at the bidding of a magician. But Newton has left as a legacy the assurance, as though he had attained his elevation by dint of a heavenborn inspiration, out of the reach of many, but by dint of a homely virtue within the reach of all.

It was a good reply of Dr. Johnson, when asked if a man should wait for an "afflatus" before he began to write: "No sir: he should sit down doggedly." Now if you wait for an "afflatus," the probability is it will never arrive; if deficient in your prescribed exercises, I shall hardly deem it a sufficient excuse that you have had no "afflatus." Such a life must be a delightful alternation of indolence and self-complacence. In his careless wanderings abroad, he might solace himself with the reflection that he had no visits from his "afflatus" to keep him at home. It would be a day of enjoyment, but a day without any result.

From the British Magazine.

THE SPIRITS IN PRISON.

(1 *Peter* iii. 19.)

Perhaps there is no passage in the New Testament which has given greater cause for discussion, with so little attainment of a clear and satisfactory sense, as the above. Bishop Horsley has a sermon on the subject; but, though deeply learned and interesting, it appears to the writer of this extremely unsatisfactory. His meaning seems to be (for his usual clearness is not found in this discourse) that our Lord went in his disembodied spirit, in the interval between death and the resurrection, into that part of the invisible world, where the souls of the righteous were "*in safe keeping*," (so he renders the original word prison,) and proclaimed the accomplishment of the great work of salvation; and then he quotes the passage from the Apocalypse, in which it is said that "*the sea gave up the dead which were in it*," as a remarkable instance of a desire in the inspired writers to intimate to us, that all who perished in the flood were not necessarily included in the number of the lost. This last is a mere assumption of the learned prelate; for, surely the above phrase from the Apocalypse can have no special reference to the Antediluvians. That the disembodied soul of Christ went into that part of Hades called Paradise, is clear from Scripture: it is not, however, clear that he preached there, unless this passage proves it; but the passage itself is disputed, and must therefore be *first* shewed to prove it. The real difficulty appears to the writer to arise from the mention of those who perished in the flood; a difficulty which is overlooked, or *slurred over*, by the great body (perhaps all) of the Commentators.

If Christ preached in Hades the accomplishment of the great atonement, and the consequent deliverance at the resurrection of all souls in Paradise—this was a fact in which all the righteous were alike interested—why then should the Antediluvians who perished in the flood, be alone singled out, as if they had some special interest in this preaching beyond the rest? This seems to constitute the great, nay, perhaps the only real difficulty.

To enter into any thing like a review of all the criticisms which have been hazarded on this text, is beyond the limits of this article; the only one necessary to notice is, that by the words "*spirits in prison*" is undoubtedly meant the souls of those who perished in the flood, and *who were in prison at the time of St. Peter's writing this epistle*. They were disobedient in the days of Noah; they perished in the flood; they were henceforth, and still continue, in the prison of Hades; not, surely, in Paradise, but in that place which is named by St. Peter himself, in the original Greek, *Tartarus*, (2 Pet. ii. 4,) where the fallen angels are "delivered into chains of darkness, to be reserved unto judgment;" and it is very remarkable that he goes on in this latter passage, immediately after speaking of the angels, and the prison of Tartarus, to mention the destruction of the world, and the salvation of "Noah, the eighth person, a preacher of righteousness, by bringing in the flood upon the world of the *ungodly*." There is the same contrast here, as in the above text, between Noah and the ungodly; and this, too, in words closely resembling the former declaration. So far from any intimation of their having repented, according to Bishop Horsley's notion, they are expressly called "*the ungodly*."

In this latter passage, these Antediluvians are cited by St. Peter as a remarkable instance of disobedience; and perhaps it might be sufficient to say that they were introduced into the text *only as an example of disobedience:* yet this mention of them will, on a nearer view of the design of the apostle, be found only *incidental*, and as a portion of a very different subject of exhortation. Let us then proceed to this investigation, first premising a few remarks.

In the text it is said, "in the ark, a few (that is eight) souls were saved by water;" and, in allusion to this in the Baptismal Service, it is said, that God did "save Noah and his family in the ark from perishing by water." In these words it is very commonly supposed, and many eminent critics maintain, that the sense is—were saved *from* water, not *by* water; and we are referred to St. Paul for a parallel expression (1 Cor. iii. 15), "he shall be saved; yet so as *by* fire;" where the metaphor evidently is that of escape out of, or *through* a building on fire. The metaphor, however, is inapplicable to the ark, which did not pass *through* but floated *upon* the water. The comparison, too, has express reference to baptism. The water of baptism is compared, not to the ark of Noah, but to the water of the flood; just as St. Paul compares it to the water of the Red Sea, saying, that the Israelites "were *baptized* unto Moses in the cloud, and in the sea." (1 Cor. x. 2.) And, accordingly, our Baptismal Service makes the ark the emblem of Christ's church, not of baptism: "That this child may be received into the ark of Christ's church." There can be no doubt, therefore, that the above criticism is wrong, and that the apostle, followed by our own Baptismal Service, means a saving *by* water, not *from* the water.

Now there are several points of comparison between baptism and the flood; the destruction brought on the world by the flood is not, I apprehend, included in the comparison; except in so far as the flood made a distinction between the righteous and the disobedient. The flood made this distinction; baptism does the same. The flood (as God's righteous judgments) passed a sentence of justification on Noah; it executed the sentence of condemnation upon the ungodly. We may, however, well suppose, (and Faber, in his learned work on the the patriarchal times, endeavored to prove,) that Noah was in danger of his life from the opposition which his preaching had excited; and that therefore the flood was a real deliverance, and temporal salvation to him. At any rate, we may suppose that he was subjected to all sorts of insult and persecution from the ungodly world; and, in this latter sense, it was at least a deliverance to him. In the same manner, the Red Sea was employed as the instrument which destroyed the Egyptians, but delivered Israel.

This emblem of baptism, taken from the flood, is usually passed over by us in modern times, because we look upon the flood as an instrument of destruction only, and forget that it was salvation to Noah and his family. But the incongruity of this emblem arises, I fear, in our minds, from *low notions* of baptism. We should never think of making such a comparison as that of baptism to the waters of creation, over which the Holy Spirit brooded—to the waters of the flood, which saved Noah—to the waters of the Red Sea, which baptized Israel—or to the waters of the Jordan, which cleansed Naaman; yet the early Church did make these comparisons, and were fully borne out by Scripture in so doing, and especially by the language of St. Peter.

It appears, then, to me, that St. Peter, when he compared baptism to so vast a thing as the flood, passed by all lesser and other points of comparison, although true, as far as they go, and had in his mind this *one point of comparison alone—the wonderful energy and power of Omnipotence*. The same power and omnipotence of which the flood was an example, was also put forth "in the laver of regeneration," in baptizing us into the death of Christ, and raising us up in him unto his resurrection. In short, the whole of this passage under review has a reference to baptism, and to that alone. The phrases relating to Christ's death and resurrection are here to be understood as having a tacit resemblance to our baptism; images which are frequently also used elsewhere in the New Testament, and especially in the Epistle to the Romans. We will now, bearing these observations in mind, proceed to a nearer view of the text.

Paley observes, in his Horæ Pauline, a singularity in St. Paul's style, which he calls "*going off at a word;*" by which he means, that the apostle frequently *digresses* from the subject in hand to follow some new train of thought suggested by some apparently *casual expression;* and then, after such digression, returns again to the original line of argument. Now it appears that we have, in this portion of Scripture, a similar example in St. Peter. At verse 17th, the apostle exhorts christians to suffering patiently, and reminds them that Christ had suffered for them. Now the suffering of Christ, and his death, immediately suggested the thought to the apostle of that being planted into the death and resurrection of Christ, which was bestowed in baptism, of the obligations that were therein implied, the vastness of its privileges, the mighty power of God therein displayed, and the danger of disobedience. He dwells upon these with apparent adoration, and gives vent to that adoration in the magnificent image of the flood; and then, after this splendid digression, he returns to the original exhortation. For the preaching of Christ by Noah is not simply confined to his act of preaching, but takes in the whole order of the events consequent on that preaching; it especially includes that most wonderful display of the energy of his almighty power, in that he brought in the flood, and saved Noah and his household. The preaching of Christ, mentioned in the text, includes this wonderful display: and to this vast and astonishing display of omnipotence, the baptism of christians, the apostle asserts, is the antitype; the power of Christ being equally conspicuous in both. Christ had died; they had also died in baptism. Christ had been raised again; so had they in baptism. In their baptism, they had known and felt as great and wonderful and effectual a working of Christ's power as Noah had seen in the mighty flood of waters. The omnipotence of Christ, his Spirit, his Divinity, had been as wonderfully demonstrated in their regeneration by baptism, as it had been in his own resurrection, or in the deliverance of Noah by the flood. Such seems the train of thought in this difficult passage: and if so, it is evident that the leading idea is the flood; and that the words, "he went and preached," etc., are merely subordinate, and by way of a lively representation; for the effects of that preaching, namely the flood, rather the preaching itself, is the object which the apostle had in view.

It will be seen, that in the words "quickened by the Spirit," the writer understands the word "spirit" of the divine nature of Christ; in which he is borne out by the ancient versions, and by Mosheim and Michaelis. For a similar antithesis between the human and divine natures of Christ, we may refer to Rom. i. 3, 4; ix. 9; 1 Tim. iii. 16. Bishop Horsley, and Bishop Middleton in his Doctrine of the Greek Article, insist much on this antithesis, yet neither seem, to the writer, to have preserved it so as to make out a consistent interpretation with what follows. Horsley's version is: "Being put to death in the flesh, but quick in the spirit:" the antithesis requires "quickened." Middleton renders—"dead carnally, but alive spiritually;" and both seem to take the word "spirit," or "spiritually," only as denoting the human soul of Christ; but this seems quite inconsistent with what follows, and with the usual phraseology of Scripture, which contrasts the infirmity and weakness of the human nature of Christ, evidenced in his crucifixion with the power and glory of his divine nature, evidenced in his resurrection; evidenced also in the text by his bringing in the flood, and by the regeneration of his servants in baptism. In any translation, or exposition of these words, we must not only keep up a perfect antithesis between the words flesh and spirit, but in such a way as to be made consistent with what follows: and this essential condition seems to have been universally violated. If we say Christ was raised up by his divine nature, then the antithesis requires that he should have been put to death by his human nature; which is manifestly absurd. Although some of the above interpreters have rightly explained the words flesh and spirit, in this sense, they all seem to the writer to have failed in rendering a consistent interpretation. The meaning is evidently this, that Christ died *in* the human nature, that is, invested with all its attributes of infirmity and weakness, and seemed to his enemies to have lost, in his death, all claims to the high homage which he had vindicated to himself; but he was raised up *in* his divine nature; that is, clothed with all the attributes of divinity, and "proved to be the Son of God with power;" proved to be possessed of that same divinity and power, whereby he brought in the flood; and whereby he still continues to save his people "in the laver of regeneration."

The translation, then, may run thus, commencing with the 17th verse: "For it is better, if the will of God will it, to suffer as well-doers, than as ill-doers; because even Christ suffered once for our sins, the just for the unjust, that he might bring us to God: even he, who was put to death in his human nature, but quickened, and made to live again, in his divine nature; in that very same divine nature, I say, in which he went and preached to the souls now in prison, who disobeyed that preaching once, when God's long-suffering anxiously waited in the days of Noah, during the building of the ark; and a few souls (that is to say, eight only,) having

embarked into that ark, were saved by water. And baptism, which is the antitype of the flood, (not, however, that which is the mere putting away of the filth of the flesh, but the inquiry into a good conscience towards God,) this baptism now saves us also by the resurrection of Jesus Christ, who is gone into heaven, and is at God's right hand, angels and authorities and powers having been made subject unto him! Since, therefore, Christ hath suffered for us in the flesh, do you also (since He that suffereth in the flesh hath ceased from sin,) arm yourselves with the same temper of mind, that you may no longer live the rest of your time, which is given you in the flesh, in conformity to the passions of men, but to the will of God."

The parenthetical clause, ("he that suffereth in the flesh hath ceased from sin,") brought in as a reason for the being armed with the same mind as Christ, has undoubtedly a reference to the emblematical death which was figured and conveyed in baptism: they should have the same mind as Christ, because, like him, they had died; he upon the cross, they in the waters of baptism. These images and allusions may seem obscure and far-fetched to us, but they were familiar to the early church, and even to the apostles themselves, as is evident from the sixth chapter to the Romans. Every other interpretation, in order to make them square with *modern notions*, will be found to end by introducing much confusion into the passage; *we may lower them to our level*, but we shall do it at the peril of rendering the word of God unintelligible. C.

COMMUNICATIONS.

For the Churchman.

EXCLUSIVE PRINCIPLES.

No. 2.

Mr. Editor—In a former communication, I informed you that in the present I should endeavor to shew, that the admitted fact that a ministry is *imperfect* and *irregular*, is a direct proof that it is destitute of all validity whatever; and, moreover, that such is the opinion of the Church. To these points I shall now address myself.

The Christian priesthood is a divine, positive institution. This is proved by the declaration of St. Paul—"*No man taketh this honor unto himself, but he that was called of God, as was Aaron.*" And for the purpose of shewing how obligatory this *call* is upon all who act as the ministers of God, the Apostle adds, in the next verse—"*So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my son, to-day have I begotten thee.*" The office of a minister of the Most High God, being one of such dignity, that even Jesus Christ would not assume it, until he had a particular call thereunto from his Father. When he was baptised, "the Holy Ghost descended upon him in the form of a dove, and a voice from Heaven was heard, saying, This is my beloved son, in whom I am well pleased. *From that time Jesus began to preach:*" he was "called as was Aaron." Christ having received this solemn call from God himself, in like manner called the twelve Apostles, and commissioned *them* to preach the Gospel. Here, then, we see that the Christian priesthood was instituted by *a call* from God the Father—a fact, to which our Lord himself bears witness: "*As thou hast sent me into the world,*" saith he to his Father, "even so *have I also sent them into the world;*" and to his Apostles he said, "*As my Father sent me,* even so *send I you.*" So there can be no question as to the *fact* that the Christian priesthood was appointed by God himself, and is, therefore, a divine positive institution, just as much so as the sacraments of the Church, or any other Christian institution; and since it is an institution of Divine appointment, it is as *unalterable* as any other divine institution, and must be perpetuated in such manner as God hath appointed. Now the question is, what is the manner, or method, which God has appointed, by which the Christian ministry shall be perpetuated? The *practice* of the Apostles, taken in connection with St. Paul's *letters of instruction* to Timothy and Titus, will not only answer the question, but will shew, likewise, of what orders they intended the Christian ministry should be composed. We find (Acts vi) all the Apostles uniting in appointing seven *deacons*. In Acts xiv, we find Paul and Barnabas ordaining *elders* (or presbyters) in every Church. But as the lives of the Apostles were shortly to end, it was necessary (if they intended the Christian ministry should be perpetuated) that the power of ordination should be lodged in the hands of those who would exercise it after their decease. Accordingly, in the epistles to Timothy and Titus, we find St. Paul giving them the power of *ordaining* ministers in the Churches, and of bringing them to trial; and, of course, they must have held an office superior to those whom they were thus empowered to create and judge—in a word, they were *bishops;* the former of Ephesus, the latter of Crete. Ecclesiastical history also informs us that the Apostles appointed Epaphroditus, bishop of Phillippi; Linus, bishop of Rome; St. James, bishop of Jerusalem; St. Mark, bishop of Alexandria; Ignatius, bishop of Antioch; Polycarp, bishop of Smyrna, &c. &c.: and by the same authority, as well as by the writings of the ancient fathers, we are also informed that the power of ordination, thus committed by St. Paul to Timothy and Titus, was exercised *exclusively* by all the Bishops of the Church—which power of ordination has continued with them to this day. "The power of ordaining both deacons and presbyters, (says Hooker) the power to give the power of order unto others—this also hath *always* been peculiar unto Bishops. It hath not been heard of, that inferior presbyters were ever authorised to ordain." Now, inasmuch as the power of ordination was thus committed by the Apostles solely to the order of Bishops, it follows that, *as Christ was in all they did in the organization of his Church*, this was the method which God appointed by which the Christian priesthood should be perpetuated; and that the priesthood of the present day is as much a positive divine institution, as it was 1800 years ago. "Let us not fear to be herein bold and peremptory (says Hooker again) that if anything in the Church's government, surely the first institution of *Bishops*, was from Heaven—was even of God; the Holy Ghost was the author of it."

But the question here arises, whether the ministers who are now commissioned "by men who have public authority given them" to ordain ministers, are, *in the opinion of the Church*, possessed of the same commission which those ministers had who were called by the Apostles? and, if so, how, *in the opinion of the Church*, has this commission been continued to this present time?

On the first of these questions, the twenty-sixth article, "*on the unworthiness of the ministers, which hinders not the effect of the sacraments,*" will throw some light. It speaks as follows:

"Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet, forasmuch as they do not the same in their own name, but in Christ's, and *do minister by his commission and authority*, we may use their ministry, both in hearing the Word of God, and in receiving the Sacraments."

Here it is expressly stated as *the opinion* of the Church, that the Christian priesthood of the present day do minister by Christ's commission, which is precisely the commission by which the priesthood ministered who were ordained by the Apostles. But how is it that the Christian priesthood of the present day minister by *Christ's commission?* The Church answers: because they have been called and commissioned "by men who have public authority given them" to ordain. And who, in the opinion of the Church, are the men who have this authority? It has already been shewn that these men, and they alone, were those who had themselves received Episcopal ordination. In the same manner, *their* predecessors must have had Episcopal ordination, else, in the opinion of the Church, *their* ministry would not have been "lawful." And, as the same reason holds with regard to the predecessors of these last, it holds, likewise, with all who preceded *them*, until we reach the Apostles themselves; and thus it is that, *in the opinion of the Church*, a "lawful" ministry, bearing the commission of Christ, hath been continued to the present day: in other words, a ministry who have received Episcopal ordination.

Now, inasmuch as the Apostle makes *the calling of Aaron* the pattern whereby the ministers both in the Jewish and Christian churches were to receive *their call* to the ministry, it follows that "no man can be really a priest, a minister of God, as Aaron was, but such as are called and commissioned by God himself, as he was;"* and as every *irregular* and *imperfect* ministry (that is, the ministry of men who had taken "that honor unto" themselves) in the Jewish Church was *invalid*, it follows, also, that every irregular and imperfect ministry was invalid in the Christian Church at the time the Apostle wrote; and as the Christian priesthood is *unalterable*, and as positive an institution now as then, it equally follows that an imperfect and irregular ministry *now* is invalid also. And as the Church recognizes none as bearing the commission of Christ, excepting it has been granted by men who "have public authority given them" to ordain—and as, in her *opinion*, none have this authority, excepting they have themselves been Episcopally ordained, it follows that, in the opinion of the Church, none bear the commission of Christ, excepting those who have received Episcopal ordination. But an irregular and imperfect ministry have not received this ordination, therefore, *in the opinion of the Church*, such a ministry has not a commission from Christ, and, consequently, in her opinion, is *invalid*.

That this view of the opinion of the Church, on the invalidity of non-Episcopal orders, is correct, and that that opinion is just, may be shewn from other considerations:

1. The fifth canon† of the General Convention of 1792, is in the following words:

"*Of the officiating of strangers.*—No stranger shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a minister thereof, to the minister, or in case of vacancy or absence, to the church wardens, vestrymen, or trustees of the congregations. And in case any person *not regularly ordained, shall assume the ministerial office*, and perform any of the duties thereof in this Church, the minister, or in case of vacancy or absence, the church wardens, vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient."

It has already been amply shewn, what the Church intends by the expression "regularly ordained"—that it is Episcopal ordination. In the opinion of the Church, then, solemnly assembled in General Convention, all those who have not received Episcopal ordination, "*have* assumed *the ministerial office*," i. e. have "taken this honor unto" themselves, and, of course, have no validity whatever. And so high a misdemeanor did the Church consider this assumption of the ministerial office, that merely for the act of officiating in our pulpits, she ordered all thus offending to be published in the public papers! If the Church had "asserted" an opinion on the subject, could she have done it more emphatically?

2. The Christian priesthood having been appointed by God himself, it necessarily follows that it was a *perfect* institution. But it is admitted that a non-Episcopal ministry is *irregular* and *imperfect;* it, consequently, cannot be derived from God's appointment, and is, therefore, invalid. Should it be contended that an imperfect and irregular ministry may be of divine appointment, (as all those do who say that such a ministry is consistent with the twenty-third article) it is replied that this would be charging God with *imperfection* and *irregularity* in his own acts! a conclusion too shocking for a moment to be entertained.

3. The thirty-sixth canon of the Church of England, passed in 1603, requires a subscription to certain articles by all those who "are to be made ministers;" the second and third of which articles declare as follows:

"That the Book of Common Prayer, and of ordering of Bishops, Priests and Deacons, containeth *nothing contrary to the word of God*,"—"and that he (the person to be made a minister) acknowledgeth all and every the articles therein contained, being in number nine-and-thirty, to be *agreeable to the word of God.*"

To say nothing of the absurdity of the supposition, that the Church of England should require her ministers solemnly to acknowledge their belief, that a non-episcopal ministry is "agreeable to the word of God," I would observe, that the Church, in her 23d article, either considers an imperfect and irregular ministry, as "lawfully called and sent" to preach and administer the sacraments, or she does not. If she do so consider them, then, in her opinion, an irregular and imperfect ministry, is "*agreeable to the word of* God!" but it has been shewn, that this opinion she does not entertain, therefore she does not consider such a ministry as authorized to preach, or administer the sacraments: consequently, in the opinion of the Church, an irregular and imperfect ministry, is *invalid*. And as she considers a non-episcopal ministry as an irregular and imperfect ministry: as one which, being contrary to God's institution, is not "agreeable" to his "word"—therefore, in the *opinion of the Church*, a non-episcopal ministry is *invalid*, and not "lawfully called and sent" to preach, nor to administer the sacraments.

4. When the Church in these States was seperated from the Church in England, in consequence of their being acknowledged independent of that country; and when the Church here was left without the order of Bishops, a fair opportunity was afforded of testing the opinion of the Church respecting the validity of non-episcopal ordination. Hundreds of our parishes were destitute of a minister, and every inducement was offered (so far as the immediate welfare of those parishes were concerned,) to resort to non-episcopal ordination to supply them. But this the Church would not do; she left her destitute parishes in the hands of God, to do with them as might seem to Him good, sooner than stretch forth unhallowed hands to support them, though they were tottering to their very foundation. In due time, the faith of the Church was rewarded, and her Bishops were consecrated by those, to whom, (in the language of her 23d article) "public authority has been given to call and send ministers into the Lord's vineyard."—Now, sir, let me ask, if the Church had considered a non-episcopal ministry as *valid*, would she not have resorted to it, sooner than suffer the fairest portions of our Zion to lay waste, until she could send three thousand miles to procure an episcopal ministry for them? Assuredly. And there can be no sufficient reason why she did not resort to it, excepting that, *in her opinion*, it was *invalid*.

In the view of what has been written, I cannot conceive of a doubt's remaining as to the opinion of the Church on this subject; and, although she has not, in so many words, "asserted" that opinion, because she was not called upon so to do, yet by her *practice*, as set forth in her articles, canons, and other public acts, the Church has, in the most unequivocal manner, made known to her members what *that opinion is*.

Having now accomplished all that was purposed in the discussion of this question: having shown not only what is the opinion of the Church on this vital subject, but, likewise, that that opinion is warranted as well by Holy writ, as the dictates of sound reason, I shall not, at present, trespass further on the columns of your paper by the discussion of it. There are one or two points, however, connected with this question, which require to be noticed, which I shall consider in a future number. Savona.

* Bishop Beveridge.

† Not having an entire copy of the canons of the General Convention at hand, I do not know whether this canon has ever been repealed. If it has, it was not because the Church altered her opinion on the subject, but for reasons which will readily suggest themselves.

For the Churchman.

METHODIST EPISCOPACY, NO. 7.

In this number I will present a few extracts from some of the early christian writers, in proof of an order of ministers superior to presbyters. I will commence with St. Ignatius. In his epistle to the Ephesians he uses the following language: "It is therefore fitting that you should by all means glorify Jesus Christ, who hath glorified you; and being subject to your bishop and presbytery, ye may be wholly and thoroughly sanctified." "Wherefore it will become you to run together according to the will of your bishop, as also ye do. For your famous presbytery is fitted as exactly to the bishop as the strings are to the harp." "Obeying your bishop, and the presbytery, with an entire affection."—*Epistle of Ignatius to the Ephesians, sec.* 3, 4, 11.

The same writer says to the Magnesians: "Seeing, then, I have been judged worthy to see you, by Damas your most excellent bishop, and by your very worthy presbyters, Bassus and Apollonius, and by my fellow servant Sotio the deacon, in whom I rejoice forasmuch as he is subject unto his bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ."

"Wherefore it will become you, also, not to use your bishop too familiarly upon the account of his youth, but to yield all reverence to him according to the power of God the Father, as also I perceive your holy presbyters do." "I exhort you that ye study to do all things in a divine concord; your bishop presiding in the place of God; your presbyters in the place of the council of the apostles; and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ." As, therefore, the Lord did nothing without the Father, being united to him, so neither do ye do any thing without your bishop and presbyters." "Your most worthy bishop, and the well-wrought spiritual crown of your presbyters, and your deacons which are according to God."—*Epistle of Ignatius to the Magnesians, sec.* 2, 3, 6, 7, 13.

Again, the same writer says to the Trallians: "For whereas ye are subject to your bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ. It is therefore necessary, that as ye do, so without your bishop you should do nothing: also be ye subject to your presbyters." "In like manner let all reverence the deacons as Jesus Christ, and the bishops as the Father, and the presbyters as the sanhedrim of God and college of the apostles. Without these there is no church." "He that is within the altar is pure; but he that is without, that is, that does any thing without the bishop, and presbyters, and deacons, is not pure in his conscience." "For it becomes every one of you, especially the presbyters, to refresh the bishop." "Fare ye well in Jesus Christ; being subject to your bishop as to the command of God, and so likewise to the presbytery."—*Epistle of Ignatius to the Trallians, sec.* 2, 3, 7, 12, 13.

The same writer says to the Philadelphians: "Wherefore let it be your endeavor to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ, and one cup in the unity of his blood; one altar; as also there is one bishop, together with his presbyters, and the deacons." "I cried whilst I was among you; I spake with a loud voice; attend to the bishop, and to the presbytery, and to the deacons."—*Epistle of Ignatius to the Philadelphians, sec.* 4, 7.

Again, the same writer says, in his epistle to the Smyrneans, sec. 8, 12: "See that all follow your bishop as Jesus Christ the Father; and the presbytery as the apostles: and reverence the deacons as the command of God. Let no man do any thing of what belongs to the church separately from the bishop. Let that eucharist be looked upon as well-established which is offered by the bishop, or by him to whom the bishop has given his consent. Wheresoever the bishop shall appear, there let the people also be; as where Jesus Christ is, there is the catholic church. It is not lawful without the bishop, neither to baptise nor to celebrate the holy communion: but whatsoever he shall approve of, that is also pleasing unto God." "I salute your very worthy bishop, and your venerable presbytery, and your deacons." The above extracts, it appears to me, speak a language which cannot be misunderstood. They as clearly teach that there were three orders of ministers, bishops, presbyters, and deacons, as they do that there were any ministers, or even a church. The only questions concerning which there can be any doubt, are, were these epistles written by Ignatius, and were they written at a period sufficiently early to enable the author to understand under what form of government the apostles left the church? That they were written by Ignatius at the very close of the apostolic age, I will attempt briefly to show. Euselius, who wrote in the commencement of the fourth century, is an author of acknowledged worth. Of Ignatius he says: "On the death of Euselius, who was the first bishop of Antioch, Ignatius was appointed the second."—*Ecclesiastical History, book* iii., *chap.* xxii. According to this, Ignatius must have been cotemporary with those who had been consecrated for the work of the ministry by the hands of the apostles, and who had been their companions and fellow-laborers. The first bishop of Antioch must have been consecrated by the apostles; and as it is reasonable to suppose that on his demise a successor would be chosen from among the already experienced ministers, it follows that Ignatius must have labored as a minister of the gospel during the life-time of those on whose heads the apostles had laid their hands. Indeed, he must have been consecrated himself by some of the bishops which the apostles had constituted, and hence he must have known what were their powers, and under what government the apostles left the church. But Eusebius says, again: "Ignatius, who is celebrated by many, even to this day, as the successor of Peter at Antioch, was the second that obtained the episcopal office there. He wrote one epistle to the church of Ephesus, another to the church in Magnesia, another to the church of the Trallians. To these must be added the epistle to the church of Rome. But after he had left Smyrna, he wrote an exertation to those in Philadelphia. Writing to the Smyrneans, he has employed words concerning Jesus Christ, I know not whence they are taken."—*Chap.* xxvi.

Here we have the testimony of Eusebius to the authenticity of the epistles from whence the above extracts have been made, and to the time when they were written. To this we may add the testimony of Dr. Mosheim, an author on whom Ecclesia places great reliance. He says, in his ecclesiastical history: "Ignatius, bishop of Antioch, succeeds Clemens in the list of the apostolic fathers, among whom were placed such christian doctors as had conversed with the apostles themselves or their disciples." Of his writings the doctor says: "Of these epistles, seven are said to have been written by this eminent martyr, during his journey from Antioch to Rome; and these the majority of learned men acknowledge to be genuine." Now, these are the very epistles from which the above extracts have been taken. But I must add no more in this number. Diakanas.

THE CHURCHMAN.

SATURDAY, MARCH 25, 1837.

The Resurrection.—The proof of the resurrection of Jesus Christ from the dead is derived from two sources, viz: from the prophecies which preceded, and the testimonies which followed it.

Prophecy, from its very nature, must be attended with some obscurity. It is not reasonable to expect, that a prophecy should be so plain that they who are to be instrumental in bringing about the event should understand the prediction; for in this case they would be able to defeat its accomplishment. What is reasonably to be expected is, that after the event has transpired, and the prediction been fulfilled, it should appear, from careful comparison, that the prophecy and the history exactly quadrate and agree in all particulars.

It should be remembered, also, that any one point of the Christian evidences is seen to disadvantage when viewed separately by itself: because the evidences are various and intimately connected. A knowledge of all the *particulars* in each *class* of evidence strengthens the conviction derived from *each* particular; and a knowledge of the several *classes* of evidence in like manner strengthens the conviction derived from *each class*. Thus, the evidences of our blessed religion are cumulative; and he who contemplates one point apart from the rest, is like the man who sees but one ray of light let into a dark room. The happy confidence of the christian springs not from one or more of the rays of evidence, but from their united effulgence.

Thus, there are several classes of *prophetical* evidence, of which that relating to the *Messiah* is one. A knowledge of all the other branches of evidence must add to the weight of that derived from prophecy: a knowledge of the several classes of the prophetical evidence must add to the weight of that particular class which respects the Messiah: and, again, a view of the numerous prophecies relating to the Messiah, must greatly strengthen the evidence flowing from the predictions which relate to the specific event of the resurrection.

The importance of these remarks is especially illustrated by reference to the faint shadowings of the resurrection which are found in the law of Moses. Viewed in themselves, they may be thought of little weight; but viewed in connexion with the many other types, especially those that prefigured the death of Christ, they possess great force. Thus, under the Mosaic law, none of the sacrifices were permitted to be eaten on the *third* day. The peace offerings were allowed to be kept the longest, and they were ordered to be eaten at furthest on the second day: if there were any remains on the third day they were ordered to be burnt, or if eaten it was considered an abomination. This may be understood to intimate that the sacrifice of the Messiah, represented by the legal sacrifices, was to be finished the *third day by his rising from the dead;* therefore, the type ended at that time: beyond this it made no atonement, because it was no longer a type of his death. Does not the evidence here derive strength from its minuteness?

But to the prophecies. The prophet Isaiah says of the Messiah: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days." This, like other similar expressions in the prophets can neither be freed from contradiction nor reconciled to common sense, except on the supposition that it refers to the resurrection of Christ. How could he, whose life was an offering for sin, had he continued under the power of death, see his seed, the spiritual children who were admitted into his church? If death had put an end to his days, how could he prolong them except by rising from the dead? In no other way than by the resurrection of the Messiah could this prophecy of Isaiah ever be fulfilled. Considered apart from the resurrection, it is a perfect enigma; compared with this event, its meaning is plain.

Speaking in the person of the Messiah, another prophet says: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." It was of this prediction that St. Peter argued with the Jews that it could only apply to Christ, and was truly and literally fulfilled by his resurrection from the dead.

The coincidence in this prophecy and its accomplishment is remarkable. The corruption of the body begins soon after death. It is a common opinion, and sanctioned by medical authority, that they who die suddenly and without previous sickness ought not to be buried within three days, or seventy-two hours, unless evident signs of putrefaction are exhibited. From the history of the crucifixion it appears that our Savior expired about three o'clock after noon on Friday, and circumstances show that he rose at or before daylight on Sunday morning. He remained, therefore, in the state of death not more than forty, or perhaps thirty-five hours. If we consider the shortness of this time, and add that from the circumstance of his dying in full health, there could be no preturnatural tendency to putrefaction, and that the piercing of his body with the spear, just after he expired, let out a quantity of blood and water, the proof is abundant that his resurrection happened early enough to prevent any corruption of his body. Thus, the singular and minute prophecy was fulfilled, that though the Messiah should *die*, he should not see *corruption*.

Again, in the twenty-first psalm, where the prophet celebrates the victory and glory of the Messiah, he says: "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Our Savior could have asked no blessing from the divine goodness which the father was not ready to grant. Endless life in this world, therefore, could not be his petition, but that eternal life to his humanity consequent on his resurrection from the dead. In this sense only can the grant of the petition, "length of days *for ever and ever*," be understood. Having died once a sacrifice for sin, he now "liveth unto God," and "death hath no more dominion over him."

The explicit predictions of our Savior himself, added to these, form the chief of the phophecies in relation to the resurrection. The other source of proof is the testimony to the fact.

We have the concurrent testimony of all the apostles that the resurrection of Christ took place on the third day after the crucifixion. They saw him frequently after his resurrection: they conversed with him forty days: they ate and drank with him: he commissioned them to preach the gospel in his name: he ascended to heaven in their sight, and in the sight of a large number of the spectators: he sent the Holy Ghost to them according to his promise, and endued them with the power of working miracles; and, finally, he appeared to St. Paul while yet a persecutor, and called him to be an apostle.

To unfold this weight of evidence, and exhibit the sufficiency and variety of the testimony, would far exceed our limits. If the reader is disposed to pursue the enquiry, and behold the testimony defended from all the cavils and objections of skepticism, let him consult West on the Resurrection, Sherlock's trial of the Witnesses, Bishop Horsley's Five Sermons, or almost any approved treatise on the subject, and he will be convinced that the certainty of the resurrection of Jesus is more clearly established than that of any other event. No other fact rests on such a variety of coincident testimonies, diverse in themselves, yet all uniting their force to establish the grand point in which they all terminate.

Irresponsible Societies.—The Literary and Theological Review, a quarterly journal of the Presbyterian or Congregationalist Church, published in this city, and edited by the Rev. Leonard Woods, jun., contains, in the number for the present month, an article entitled "An Inquiry concerning Voluntary Societies," which fully sustains the ground taken by the author of "Protestant Jesuitism," and lately advocated in our columns. We propose to offer an analysis of this article, and make copious extracts, in order that our readers may have an opportunity of learning the opinions of the more intelligent portion of those communities among whom the society system has been most faithfully tried.

In the introductory part of the article, the author dwells on the excellence of our ecclesiastical and civil constitutions, and on the deference which is due to both, in their separate spheres, as the ordinances of God. He adopts and defends the word "voluntary," in its application to the societies whose merits he proposes to discuss, and distinguishes them from the many unexceptionable associations often designated by the same name. He also gives a brief sketch of the origin of the Temperance Society, and exposes the false principle on which it is based. And thus approaching his subject, he gives the following picture of the present state of religious society:

"But while in extraordinary cases, and such alone, the internal life, the *vis vitae* of the body politic may rally itself in the various subordinate members to accomplish what her proper heads and organs neglect, this is only to be tolerated because the constitution of this body, though appointed of God, is the work of man, and partakes of his infirmities and corruptions. The Church, on the other hand, is not only appointed of God, but has received her constitution from Him—*even His word* which liveth and abideth forever, therefore, instead of substituting temporary expedients to remedy defects in that constitution, we are to learn what it is, and abide by it. Now the posture of things peculiar to our day is this. A multitude of other organizations, separate from that Church, and not subject to its control, have arisen for the promotion of objects, which they insist it is incumbent on the Church to cherish, and therefore claim it to be a part of good Christian character to unite with them. A part of them are reforming societies which we have already seen, take hold of matters appropriately belonging to a pure government, and they are, therefore, endeavoring to bring public odium, and other temporal pains to bear upon those vices which government ought to suppress by stronger restraints. A part are combined for the purpose of training, supporting, and locating Ministers, and of publishing and sending abroad, Bibles and religious publications. It may be conceived that the latter hold the relation to the Church at large, which common ecclesiastical societies hold towards Churches in particular places; that they merely supply funds, while the Church in its separate capacity, superintends, and has the ultimate voice in all spiritual concerns. If this were the fact, we would not say a word. But take the Tract Society, for instance. They do not simply provide funds to print and distribute works supplied or sanctioned by the Church, or some committee of the Church; they furnish their own tracts: they appoint their own committee, who are amenable to no ecclesiastical body; and may distribute their treatises, whatsoever they are, from pole to pole, and when can they be called to account?

"The officers of our Missionary Societies are not mere financiers; they also superintend the whole Missionary work, determine who shall go and where they shall go, and what they shall do. To them alone, are the missionaries amenable, as respects their missionary labors, while they, in their official capacity, are responsible to no ecclesiastical body."

Having thus prepared the way, he proposes the main question:—"*Is it orderly and safe to keep in operation other institutions not established by the Church of God, to attend to concerns which it is confessedly the duty of the Church to provide for, according to scriptural command?*" And to this question, he offers the following decisive, manly, and Christian reply:

"We unhesitatingly answer, no. And to make good our position, we maintain that the opposite ground is totally at war with the spirit and letter of the Gospel. It assumes that man has within him some treasures of goodness and wisdom, which enable him without the Divine counsel and aid, to put successful means in operation for advancing the human race from sin to holiness. It assumes, moreover, that such institutions as God has been pleased to appoint, are defective in material points, and unfurnished with the proper instruments for effecting their own purposes; or that they are not intended or adapted to accomplish more than a single item in the work; that supplementary institutions must be devised by man's wisdom, and established by his authority; that every man is at liberty to judge where the institutions of God are wanting, and to set in motion such projects for supplying the deficiency as he may see fit."

The reviewer then enters into an able argument, to show that the assumption of the opposite ground is inconsistent with those cardinal doctrines of the Gospel which teach the corruption of the human heart, and the total inability of man to do works acceptable in the sight of God, except in and through the provisions of the new covenant. See the conclusion which he draws from his scriptural premises:

"Since the fear of the Lord is the beginning of wisdom, all means and institutions for man's recovery set on foot, except in reverent fulfillment of the directions of the Divine Word, must be alike presumptuous and dangerous. While all professing the Christian name will acquiesce in this view as respects doctrines, what good reason can they give for not applying it rigidly to the visible institutions by which Christianity is nourished in the world? Doubtless when the ordinances and organisations are established of God, human discretion may, where *the Scripture is silent*, judge of their application to various cases, and of the particular steps to be pursued in their observance. It being decided that all believers shall eat bread and drink wine in remembrance of our Lord's death, they may surely conclude who, in the light of God's Word, are believers, and fix upon the time, the services and the manner of celebration, subject, however, to the general rule of doing all things decently and in order, and to edification. It being the Scriptural duty of those who hear the Gospel to support it, it rests with them, surely, to devise the most feasible way of doing it. But this is very different from founding an institution, or establishing a doctrine, not in the Word of God. Is not Christianity, in all its parts, a God-send to this fallen world? Most unquestionably! Its doctrines are God's ordinances—its organisations are the armies of the Lord. The weapons of its warfare are spiritual, not carnal. So far as anything is added to the Divine constitutions, or relied on to accomplish what devolves on them, it necessarily vitiates them, and usurps the honor due to God. In regard to sacraments, have not all the additions of the Romish Church proved pregnant sources of corruption? What alteration or supplement has ever been made to the Word of God, which did not at last degenerate into a pestilent corruption, eating as doth a canker into the very life of godliness, which the true sons of God were at last compelled to protest against and purge out? And shall not we learn from experience?

"Now it will be conceded that the Word of God knows but one public association of men for scriptural purposes. That association is *the Church of the living God*—the body of which Christ is the head. Being thus incorporated with its risen, reigning Lord, it receives from him all that guidance, support and protection, which omnipotence can furnish, and which are the sure pledges of victory and triumph. The Throne above upholds the Church militant on the footstool beneath, until, vanquishing all foes, and decked with triumphal diadems, she shall cast her crowns at the feet of her Redeemer.—This, and this alone, shall surely prevail, for IT IS BUILDED ON A ROCK, AND THE GATES OF HELL SHALL NOT PREVIAL AGAINST IT.

"If this then be the one divinely constituted association for all spiritual purposes requiring social organisation, do not the foregoing reasonings warn us to regard with reserve and caution, every other institution not bounded on the express appointment of God? What principle was ever engrafted on the scriptural platform of the Church, which did not turn out to be a germ of corruption? Is it not time then for us to beware how we receive for doctrines the commandments of men?"

The reviewer next proceeds to combat the objections which are alleged against the sufficiency of the Church as the great and sole instrument of God for the renovation of the world. The first objection is—What is the Church? Where is it to be found? Is it the Baptist, or Methodist, or Episcopal, or Presbyterian denominations? To this question, we are furnished with the following satisfactory answer:

"For all the purposes now under discussion, this question must mean, what is the Visible Church? For as to the Invisible Church, consisting alone of the truly regenerate, it is known only to the searcher of hearts. And since in the Church militant, the wheat and the tares must grow up together till the harvest, it is vain to think of any combination, comprising all the sanctified, and them alone. Now if any are in doubt what are the marks of the visible Church of Christ, we beg leave to refer them to the masterly treatise of Calvin on this point, which shows by irrefragable proofs, that *adherence to the Word and the Sacraments*, forms the distinctive badge of the true Christian Church. A body of people bound together in the reception and maintenance of Scriptural doctrine and Scriptural ordinances, and pledging themselves before God and man, to walk in all the commandments and ordinances of the Lord blamelessly, and to be mutual helpers therein, this, and this alone constitutes a true Christ. What else indeed could be its bond of union as a Church of God, if the views already advanced, as to the relation of human wisdom to spiritual things have any foundation? Accordingly we are taught that the Church is the pillar and ground of the truth; that it is built on the foundation of the Apostles and prophets, Jesus Christ being the chief corner-stone; that its members shine as lights in the world, holding forth the words of life; that speaking the truth in love they may grow up into him in all things, who is the head, even Christ; that their hearts might be comforted, being knit together in love, unto the full assurance of understanding, to the acknowledgment of the mystery of God, and of his son Jesus Christ. Where the form of sacred works is held fast, God ever has, and ever will bless his truth in some fruits of godliness.—The existence of chaff among the wheat does not destroy its Church-state. Such is the sure and unfailing criterion of the Church, and other foundation can no man lay."

And, after showing the sufficiency of this reply for all practical purposes, the reviewer turns its point on the society-men:

"Having shown where the Church may be found, a few words will show where it is not found. It is not found in any association, whose bond of union is anything besides Christ crucified, his word and ordinances. Persons so combined may be citizens, reformers, philanthropists, or gatherers of funds, but they are not the Church. They may be Church-members indeed, but not in virtue of this connection. So much for this new expedient to constitute the Church on any other basis than the law and the testimony."

The next objection is, that "the Church is incompetent to conduct the various works which the societies have volunteered to do;" an allegation which the reviewer meets with a full and unequivocal denial:

"This allegation is false in principle and in fact. It is false in principle, for if the foregoing views be correct, its bond of union is the pledge to fulfil whatever God's word prescribes. What else ought to be done? Besides, did not He assure its founders, 'All power is given you in heaven and on earth; for, I am with you till the end of the world.' We ask with some concern, if that society whose distinctive characteristic is obedience to the Word, and which can do all things through Christ which strengtheneth it, be disqualified for any work of God, where are the proper gifts and requisites to be found?

"But it is no less false in fact. For what object can be named for which the Church is unfurnished? Is it the promotion of moral reform?—and what is the Church bidden to do, but to live soberly, righteously, and godly, in this present evil world? Is it peace?—and what is it commanded to do, but as far as possible to be at peace with all men? Is it to send abroad Missionaries?—and what is it commanded to do, but to preach the Gospel to every creature?

"We might thus lengthen out the enumeration *ad infinitum*. If the Church be not competent to execute this multiplicity of objects devolved upon her, and separate organizations be necessary for every specific purpose, we see no limit to their numbers; they will be as the sands of the sea-shore."

The reviewer then aims to show that the character of the Church, from the purity of its members, the office of its ministers as "vigilant sentinels," and the responsible form of its organization, affords the best possible security for the judicious collection and distribution of charitable funds. He then asks:

"But where do we find such safeguards in the policy now adopted? The managers of our char-

ities are in form, whether in fact or not, appointed by the donors, or at least those of them, few at best, who happen to meet for the purpose.—Of course in their official capacity, they are responsible to them, and to them alone. It is vain to talk of responsibility to the Christian public. The author of a book, or the conductor of any private concern, may be responsible to the public. But as to public functionaries, they must be responsible to some definite body, through whom public opinion can act. We should scarcely think it enough, that a preacher was responsible to the Christian public. He must be amenable to some body, which can in a legal, orderly manner, call him to account; else, however far gone in error he may be, he may roam abroad unmolested, and gain a multitude of proselytes within the very bosom of the Church.

"Now the motives prompting to alms-giving are infinite, and they who give may have little respect for sound doctrine. But were it otherwise, scattered as they are throughout the country, disconnected, with no occasion of meeting together, it is evident that any thorough measures for the redress of grievances on their part are impracticable. Furthermore, the mass of the people, unaided, never originate and conduct an investigation of concerns so remote and vast as these. In case of actual mismanagement on the part of any supervisor of our great institutions, the most that can be expected is, that some few of the donors who have truth and righteousness at heart, and have leisure and means for investigating actual abuses, may withhold their contributions. But the deficiency of means thus occasioned may usually be made good, by an appeal directed to some other point of the compass.

"The truth is, that the ministers and officers of the Church are her vigilant sentinels. This is their vocation; heart and hand they are given wholly to these things. For, saith the Prophet, 'the Priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.' It is their business therefore to detect dangers, and warn the Church of their approach. We say therefore, that the only adequate and substantial responsibility, must be to the Church through her proper organs. This in no manner impairs; it greatly augments whatever accountability exists to individual donors."

Having disposed of another objection akin to the former, but even less deserving of consideration, the reviewer concludes his article by specifying some of the dangers necessarily incident to the principle "that any man or set of men may, of their own knowledge and will, set up such societies as seem to them expedient and practicable for the accomplishment of ends for which the Church is instituted."

"I. It is a principle tending directly and inevitably to anarchy and insubordination. Even civil governments cannot produce order, submission, or security, unless there be some fixed constitution, which allots to every one his proper place, and to which, in the last resort, appeal may be universally made for the adjudication of contested points. The constitution must create the various spheres of authority, guard them against collision or infringement, and in case of rival pretensions, determine which shall prevail and which yield. Thus, in this country, our constitutions direct who shall be our legislators, and how they shall be appointed. They also provide courts, which can reverse such laws as encroach on the chartered liberties of any citizen. But suppose that, instead of this, separate organizations were to spring up, and assume the supervision of particular departments of government: one of the finances, and another of education, &c.; might not the latter enact laws draining the treasury too fast to be agreeable to the former? Would not conflicting legislation be the order of the day? Would not every man become a centre of an association, a separate source of authority? Would not conflicting laws be illegal, and antagonist powers impotent? We have already a partial exemplification of this state of things in caucuses, which take into their hands that election of magistrates which belongs to the whole people. So far as this is done, the party and the people are in incessant collision

In this fallen world, there can be no order in spiritual communities without a spiritual. Such a polity, thanks be to God, we have. Christ is its Head. His Word is the charter of its liberties, and the code of its laws. It provides officebearers, to expound and enforce these laws; secures them from invasion or interference, and furnishes them the necessary facilities in the discharge of their various functions, and the enjoyment of their Christian privileges. For, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Since Christ, the true Head of the body, the Church is no longer on earth to deliver and execute his own laws in person; when he ascended on high, he led captivity captive, and gave gifts to men, some prophets and some apostles, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Thus chartered and officered, the Church of Christ contains all the elements of spiritual order. Being a spiritual body, and dealing primarily with the spirit in man, it of course resorts to none of the expedients, and is endowed with none of the prerogatives, employed for producing subordination in temporal states. It refrains from outward coercion, or the infliction of temporal pain or injury. We say this, for the instruction of some who have so good an opinion of the Church of the living God to which they belong, as to couple with the very mention of it, the idea of despotism and domination. On the contrary, the true Church is the palladium of our scriptural liberties. Its charter clothes it solely with the spiritual powers. They are doctrine, reproof, correction, and instruction in righteousness—in short, the application of God's truth. And, in accordance with this, it is enjoined on the minister of Christ to rebuke, reprove, exhort, with all long suffering and doctrine. And if any disregard this expostulation, it is only required that they be unto us as heathens and publicans. The weapons of their warfare are not carnal but spiritual, mighty through God, to the pulling down of strong holds. They are mighty; for the assurance is given—Whatsoever ye shall bind on earth, (i. e. in the enforcement of the Divine Word) shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.

But if, in addition to this body of Christ, self-created and independent bodies may arise, at discretion, to oversee particular interests of a moral and spiritual nature, what but anarchy and confusion can be the result? Will not their claims and requirements conflict with each other, and with God's Word? What do our eyes see and our ears hear? Have not some of our aspiring reformers, zealous to outshine the triumphs, and soar beyond the ideas of those who broke ground in the Temperance reformation, thought it necessary to their success, that they abrogate a solemn command of the Redeemer, and sacrilegiously abolish the symbol of his bloodshed, which he hath given to his people to be received for their growth in grace till the world shall end. The Anti-Slavery Society comes athwart everything: its hands on every man, and every man's hands upon it. It lays down unscriptural terms of ministerial standing. Its agents come into collision with pastors, and 'sever and divide, 'twixt north and northwest side.' The Moral Reform Society, on the other hand, has discovered, that instead of wine-bibbing or slavery, the licentiousness of our cities is the fountain-head of sin—the great stumbling-block in the way of the millenium. And with all this, the Presbyterian Church is jealous that Missionary Societies are trampling upon its own jurisdiction, and corrupting its purity."

The next evil which the reviewer specifies as the natural result of the voluntary principle, is "*the great multiplication of strifes and discords.*" The *rationale* of this result is thus clearly and forcibly presented:

"If every man have the liberty of instituting, and pushing forward such organizations as he sees fit, then, as we have already hinted, opposing and hostile institutions will spring up in numbers proportioned to the discordant views and fancies of men. Let us take into account, moreover, that the principle in question is likely to beget ambition, self-sufficiency, and all those mighty aspirings after personal emolument and renown, which are so fatal to brotherly condescension and unity, and inflame the wounds of division and strife. Humility, the suffocation of self-importance, the feeling that we are not sufficient for anything as of ourselves, but that our sufficiency is of God, is the only source of that kindly, yielding temper, which heals divisions and animosities. But it is evident, that the principle in question refers greatly to human wisdom and strength. What can be the effect of this, but to inspire the breast of one and another, with the ambition of becoming illustrious as founders or mighty supporters of some of these celebrated institutions for reforming mankind? And if, perchance, it shall strike their minds that institutions already in operation are too sluggish or tardy in their movements, will they not be impelled to start others more rapid and triumphant in their course? Taking men as they are, too, what less can be expected than that when fame and fortune are staked on the success of a project, its abettors, should deem all other interests of small moment compared with the success of their cause, or at least as involved in and identified with it? They will defy and malign whatever and whomsoever is not subservient to their plans. Reckless of consequences, they will, like the lightning, shiver whatever comes in their way. If expostulated with, they will refer us to Luther, Calvin, Howard and Wilberforce, those burning and shining lights in Reformation, as their patterns. A principle so tempting to ambition, must inevitably sow, in great profusion, the seeds of discord and strife."

The reviewer, under this head, exposes the futility of the hopes which some have been weak enough to indulge, that Christian union may be generated from these seeds of discord. He shows that the Word of God is the standard, and subordination to Christ is the principle of all permanent union. "Other unions," he remarks, "are superficial and short-lived; they only verify the philosophic principle that 'repellent bodies act with a force proportioned to their contiguity.'"—He instances the failure of the American Bible Society, and the mischievous distractions produced by the Missionary Associations, and reverting to the principle which he so ably refutes, gives in few words the infelicitous result of its bearing on the cause of Christian union.

"*The actual effect of the operation of this principle, thus far, has been to aggravate previous sectarian differences, and wake up fresh parties.*"

The next paragraph gives the same result a little amplified:

"Our Reforming Societies are so many new sects, having their devoted champion and warm opposers. Since they depend on the Church chiefly for support, they all make it a first principle of their warfare, that the Church is bound to espouse their cause, its principles, and measures. If she or her ministers do not welcome them to the family of her own doctrines and measures for bringing the world to Christ, they are stigmatised as cold, temporising and worldly. Others, deeming the scheme proposed as pernicious or of doubtful utility, oppose its reception with an ardour no wise cooled by the opprobious epithets employed to force its adoption.

"Should all Societies this moment be re-absorbed into the Church, were the debates about the various Societies, their principles, and their modes of proceeding, to cease, how greatly would the field of our contentions be narrowed? The very idea of amalgamating heterogeneous elements by putting them together, is contrary to all analogy. Christians who differ, ought indeed to confer in Christian charity, upon their differences, and if they be only apparent, explain them away; if they be real, ascertain which is in the error, and unite in the truth. But when after all explanation, the points of difference are maintained, and held to be of importance enough to form the basis of a separate sect, all reason and experience teach us, that uion cordial and undisturbed, in vague schemes of action, for a length of time, is impossible."

The remainder of the article portrays the disastrous operations of the principle, as they have been actually developed, in producing extra legislation, in subverting the doctrines of the Gospel, in generating Pelagian and Infidel tendencies, in exciting a "feverish fanaticism" on some one point of Christian duty mixed with an "aguish coldness" on others, in undermining pastoral influence and the stability of Churches, and in blighting the growth of personal piety by distracting the attention of the pious from the pursuits of the Christian life, and immersing them in "the bustle and machinery of schemes and enterprizes, of anniversaries and displays," under the influence of which, "meditation, reading of the Word and Prayer decay and expire."—As this part of the review does not well admit of abridgment, we shall probably publish the greater portion of it entire, in our next.

Our last paper.—We would cheerfully apologize for the typographical mistakes of our last paper, did we not believe that our readers would appreciate the difficulties incident to a change in its mechanical execution, and of their own accord excuse the errors which, under other circumstances, they might justly blame. But some readers, be it said without reproach, are otherwise minded, and one is at hand who has at least the merit of not being ashamed of his nature, but of coming out with a signature which, as far as concerns the merits of the present case, is an appropriate index of his character. Mr. Findfault, however, like most others of the "scandalized" tribe, has been hurried by his ruling passion beyond the bounds of reasonable censure. The typographical blunders, indeed, were fair game; and especially the omission of the line from "saintly Herbert" was most "unpardonable negligence." The six "*professorships*" also, it must be allowed, were created, by a *quasi* dormitory process, out of as many "university scholarships." But when Mr. Findfault passes from the typography to the selections, and affects to attribute to the random hit of a subaltern an article which was the choice of the editor, we are inclined to appeal from *his* judgment to that of those readers who bear neither his name nor his nature. If we understood the faulted piece aright, its irony—which by-the-by, alas for human nature! has awakened a kindred spirit in its censor—was not directed against "the tenderest and dearest theme of the Christian's imaginings and desires," but against those abortive and mischievous plans of Christian union—mischievous because calculated to decoy enquirers from the only solid basis of union, and thus to perpetuate divisions—which are the objects of superficial and popular regard, and which deserve no better treatment than they have received. The same article has been copied by the editor of the Chronicle of the Church, who, as being in the outset of his editorial labors, may be supposed to be unusually guarded in the selection of his matter. But, be the article good or bad, the editor wishes merely to avow it as one of his own choice, admitted after the usual reading. If he has been mistaken in the character of the article, he would be happy to be set right: and, whether right or wrong, he is willing to receive the "cruel castigation" as soon as Mr. *Findfault* can so far "*lower* himself" (the reader will pardon the catachresis,) as to inflict it. He has long known how to rate the value of a "findfault!"

To hear our correspondent talk of the "pie" and "gally" expedients, one might suspect that he was some quondam editor, who fancied himself able, by the remembrance of his own delinquencies and miscarriages, to discover the faults of others! We beg to assure him, however, that *we* have never been driven to *such* passes; although, from the embarrassments above alluded to, and particularly from the unavoidable haste in which the last and present numbers have been carried through the press, we are driven to solicit the forbearance of those readers who are not by name and nature "findfaults." We now hand our correspondent over to the reader.

Mr. Editor—I would fain congratulate you and your readers on the increased capaciousness of our old friend, "The Churchman." I happen, however, to be one of that old-fashioned, dwindling class, that prefer quality to quantity. To such, the first number of your new volume presents a question, whether the old form of the paper, with its accustomed accuracy in the typography, and scrupulosity in the choice of matter, were not more desirable, than a larger sheet worse filled. Your type, to be sure, is new; but so, alack! are your readings! Who could relish the beauties of saintly Herbert's filial address, of his love and duty, murdered as it was by your slovenly printer? To change three words in as many lines, was bad enough, especially as the sense was destroyed each time: but to leave out a whole line, was really unpardonable negligence! Then, sir, I see that you have been little better treated yourself. Who could but smile, on reading your notice of the six *Professorships*, of 50*l* each, which are to testify the regard of English Churchmen for the memory of Mr. Simeon?

But these grievances are light, compared with my other ground of complaint. Surely, Mr. Editor, there was a lack of matter, which some office-subaltern undertook to supply, when the first article on your fourth page crept into the columns of "The Churchman!" What may be the state of taste and feeling at the eastward, I am not bound to know; but I trust that both are too correct in our meridian, to bear with such awkward, impertinent, and useless attempt to palm off scoff for argument, and jeer for proof, as the piece headed "Let us agree to differ"—It is irony, forsooth! and the writer would exhibit the weakness of certain clamors against plans of union! I will take no sides, Mr. Editor, on the subject of those plans: but pray, when next their friends send forth a champion to the lists, let him be more sober, and more dexterous than "R.," or let him not attempt to wield the keen, double-edged weapon, irony. We know who "rush in where wise men fear to tread," and "make a mark at wisdom." It becomes such, and none but such, to treat the tenderest and dearest theme of a Christian's imaginings and desires, in the coarse, unfeeling style of Swift; to make sport of things sacred, and raise a laugh at things the holiest, and the most profound, for the noble end of tickling the self-conceit of the few, (I trust and believe they will be but few) who can relish compliments to their own superior sagacity *so* conveyed!

The theory admits of cruel castigation, were one disposed to lower one's self by affording it a serious examination. That am I not.—I have merely condescended to notice it for the purpose of begging that, next time there has been a miscalculation as to "matter," the "office" may have leave to fill the "gallies" with a column or two of some old almanac, or the "pie" of the last number, rather than eastern irony on church-union.

Find-fault.

Ireland.—The state of Ireland, says a correspondent of the British Magazine, is a matter of deep interest to every one; and he proposes, in order to illustrate it, to give a series of well authenticated anecdotes from *private* sources. It would seem from these that Ireland is in a state similar to that of England on the eve of the Reformation:

"In 1830, a parochial school was opened, and Mark P——, who was then twelve years old, occupied a similar situation in the kitchen of the popish priest's curate to that which his father had filled in the kitchen of the priest himself many years before. Shirtless, shoeless, and almost naked, he was in the habit, for a long time, of standing near the school-room windows, to hear the hymn sung at the opening of the school; but one day, looking through the window, and seeing a boy coloring a drawing, he could withstand no longer, and the next morning he walked into the school; he then merely knew the letters. In a day or two he was flogged by the priest, but still continued to attend the school, and again and again received the same treatment, his parents joining in the persecution; but he persevered notwithstanding, and attended regularly, attracting no particular attention from me, beyond my observing that he was rapidly acquiring knowledge of every kind which the school afforded.—In this way he continued for two years, when, by mere accident, it was discovered that he had been for some time in the habit of reading the Scriptures at night in the cottages of the poor.—He told a person who sent for him, on hearing this, that his mind had sometime been convinced of the errors of the Romish religion, and that he had ceased to go to mass, to pray to the Virgin, or believe any of the additions they have made to the true Catholic faith. On asking what he had substituted for his popish prayers, he answered, 'I know no prayers, but I thought I could not be wrong in praying the Bible, and so I read a psalm on my knees, morning and evening.' He yet feared to go to church, but soon after he ventured. He was seen to shed tears of joy when he lifted up his hands before the poor of the congregation, in the church-yard, after service, to give God thanks. Still he was the shoeless, shirtless, naked boy. His coming to church openly was, of course, a signal for fresh persecution; the whole popish population was against him; he was attacked with stones on the road, beaten and hooted from place to place; even his parents turned him out of doors, and refused him a refuge: by day he was in the school, by night most frequently he lay in the fields. This continued for nearly a year, and still no temporal relief, or prospect of relief, was afforded him.—About this time, I met him on the road. Seeing he had something concealed under his coat, I asked him what it was. '*A French grammar, sir.*' 'A French grammar!' I said, in surprise; 'what do you want with French?' 'Oh, sir! Francis, Mr. ——'s servant, cannot read English, and I teach him to read the Bible, and he teaches me French.' I asked him what plans he had formed for himself, and what he meant to do. He said that 'if he could get some clothes, he intended to go to Kerry, as he felt 'his heart big for larning.'' [The county Kerry has a great reputation in Ireland for learning. Many of the peasantry there can understand, and even speak, Latin.] Struck more than ever with the boy, I resolved, after some time, and after well weighing the matter, to send him to Galway to school, give him a fair trial, and at the same time test his steadiness. We made a fire of his rags, provided him with clothes, and in October, 1833, he went, alone, and without a friend, to Galway. Since then, I have never had cause for a moment to regret having taken him up. His singular steadiness, and unchanged humility, have raised up for him, by God's blessing, all the well-thinking at Galway to befriend him; and great and trying as the ordeal was through which he has passed, the Lord has thus far preserved him. There are very many traits of character which it would tire you to read, but are calculated to raise him greatly in my estimation, and, you may well suppose, I feel no common interest in his well-being. Poor fellow! perhaps, by taking him from his poverty, I may have inflicted upon him the severest injury; but, I can truly say, I had but one object in view—the glory of God. Now you have his story: may God open your heart to befriend him!"

* * * * *

"There was a great commotion in the village of ——, last Sunday, in consequence of a woman who became a protestant, and openly went to church. The story, as I heard it from good authority, is as follows:

"It seems that this woman, who is a resident of ——, and whose name is ——, was, until lately, a most bigoted Romanist; but her sister had, some time ago, become a protestant in the parish of ——. Mrs. —— was in the habit of visiting her sister constantly for the purpose of bringing her back to what she then imagined was 'the old faith;' and while thus engaged, she used secretly to study the Bible for the purpose of refuting her sister's arguments, and supplying herself with materials for the controversy. Thus it came to pass, that instead of recovering her sister to the Romish faith, she herself became convinced that truth lay on the other side, and determined upon the bold, and, in this country, not a little dangerous step, of openly confessing her convictions. On Sunday last, January 1st, to the utter amazement of priest and people, this enthusiastic champion of popery actually went to church, although her friends had warned her that it might cost her her life. The mob that surrounded the church was so great, that they were obliged to keep the doors locked during service; and the situation of the congregation was anything but agreeable, for the church-yard was filled with 300 or 400 people, and they expected an actual assault upon the church every moment. However, no violence was attempted; and after the service, the rector of the parish, the Rev. M. ——, went out alone to the mob, and asked them what they wanted. They replied that they *wanted the heretic.* He reasoned with them awhile, and, after some persuasion, they left the church-yard, but still continued to line the roads. Meanwhile, the woman remained with the congregation in the church, and the difficulty was, how to convey her out so as to escape the mob; however, she declared her intention of walking out boldly into the midst of them, assured, as she said, that God was able to protect her. She went out, accordingly, after the rest of the congregation had dispersed, accompanied by the rector, the mob still continuing to shout, 'Where is the heretic?' She told them they ought to do as she had done, and that if they would read the Bible, they would find out, as she did, the errors of the Romish faith.—They allowed her to pass without any attempt at violence, and, strange to say, she has since been left unmolested."

COMMUNICATED.

School District Libraries; their importance considered, in a Letter addressed to the Hon. Willard H. Smith, President of the Livingston County Education Society. By Rev. Wm. P. Page. Genesseo: 1837.

We have perused this pamphlet with great pleasure. It is truly refreshing, to hear of a highly respectable Clergyman, who takes a personal interest in the all-important subject of the public education of our *own* youth. While the laudable exertions of most of these gentlemen, are devoted to send Missionaries *abroad*, and to establish schools among those who are represented as destitute, very few evince much interest in our public schools. It is believed, that seldom does a clergyman attend the examinations of the public schools in the city of New York, or afford the Public School Society any assistance or encouragement. It is a rare circumstance in any part of the State, that clergymen are found, who devote much of their attention to this most important subject. The Rev. author of this pamphlet alludes to this duty, in the following eloquent passage:

"There is a class of men in whose power it is, by their position in society, and by virtue of the influence which their office gives them, to do much for the cause of general education. I allude to my reverend and respected brethren of the clergy.

"If it be true, that intelligence is favorable to the interests of morality and religion—if, to make men steadfastly and eminently virtuous, and rationally, as well as fervently devout, we must enlighten their unstanding—that knowledge enlarges and liberalises the mind, and opens it wide to the reception of truth—that, intellectual culture, and intellectual enjoyments, are a powerful security against the seductive influence of error and of vice—that the best affections of the heart, no less than the highest powers of intellect, are refined, and strengthened, and improved, by a broader, and more elevated, and more accurate view of the being, in all his complicated relations—to God, to his fellow men, to himself, to his country, to society, to his family, and his friends—to the external world around him, and to that untried state of existence, which awaits him hereafter—if it be true also, that ignorance dulls, and contracts, and debases the human mind—that, the absence of more refined tastes, and purer and more exalted pleasures, gives predominance to the grosser propensities of man's lower nature—that, seen through the medium of an unenlightened understanding, the most important things are obscure, and confused and uncertain—that in this darkened, and bewildered and groping condition of the mind, faith even may degenerate into bigotry, and devotion into superstition; if these things be true, then, I respectfully, but, at the same time, earnestly ask, are not the Clergy, by the sacred obligations of their office; as being especially the guardians and conservators of the public morals; as the delegated advocates and defenders of religious truths; as the lights and guides of the people in the paths of righteousness; as their counsellors and conductors in the straight and narrow way, which leadeth unto life; called upon to make the cause of education, emphatically, their own cause; to identify it with themselves; to strive, with all their power, and this is great, to encourage and promote its advancement, and that too, with a direct reference to the highest ends of their profession? What a mighty influence might they not exercise? What great and invaluable results could they not bring about; by waking up the attention of the people to this subject; by advising to measures of improvement; by visiting and inspecting the schools; by cheering and animating the teachers; by throwing, in a word, the whole weight of their talents, and influence, and efforts, effectively and decidedly on the side of general education. And, it is matter of deep regret and surprise, that they should have, in any degree, withholden themselves from this great and good cause."

It may not be known to all, that two years ago, the Legislature of this State passed a law authorizng a tax on any school district, to indeed a very limited amount, which might choose to purchase a library for the use of the school. It is to call public attention to this object, that the Rev. Mr. Page, a highly respectable and useful clergyman of our own Church, has addressed this letter to a distinguished layman. The importance of the matter is thus stated:

"Could we see district libraries permanently and every where established, I am persuaded that there would be little occasion to fear for the intelligence of the people. The youth of our land will, if the opportunity be afforded to them, read—and, they will, by this means, acquire a habit of reading—and they will thus acquire knowledge too, and intellectual tastes—and they will, in this way, improve their minds, and thus, in a word, by their own efforts, derive that education from reading, which is almost wholly denied to them, by the imperfect condition of the common schools"

We sincerely hope that Mr. Page may induce others of his order to follow his example; that we may never behold the humiliating spectacle of neglect, by our clergy, of our own best interests.

Z.

We understand that the Rev. Prof. Goodwin, whose valuable services were for some time given to Bristol College, in the Professorship of Latin, Hebrew, and German languages and literature, has for the present entered on the duties of a Professorship in the New York University. His residence is 15 Leroy Place.

As our next number will contain the monthly list of clergy resident in this city, we request that we may be apprised, by Tuesday, of any alterations proper to be made in the list.

To Correspondents.—J. V. C. has *not* been received: B. A. M. B. received.

INTELLIGENCE.

Bishop Onderdonk's appointments fo: confirmation.

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Ascension-day, Thursday, May 4, Cairo, *Greene county:* Ordination, A. M.; Confirmation, P. M.

Sunday after Ascension, May 7, Pierrepont Manor, *Jefferson county:* Ordination, A. M.; Confirmation, P. M. Tuesday, 9, Canton, *St. Lawrence county.* Friday, 12, Constantia, *Oswego county.*

Whitsunday, May 14, Syracuse, *Onondaga county:* Ordination, A. M.; Confirmation, P. M. Whitsun-Tuesday, May 16, Auburn, *Cayuga county*; 17, Seneca Falls, *Seneca county:* Ordination, A. M.; Confirmation, P. M.: 18, Geneva, *Ontario county:* Ordination, A. M.; Confirmation, P. M.: 19, Do. Institution.

Trinity Sunday, May 21, Sodus, *Wayne county;* 22, Palmyra; 23, Canandaigua, *Ontario county;* Ordination, A. M.; Confirmation, P. M.: 24, Centrefield; Friday, 26, Hammond's Port, *Steuben county.*

First Sunday after Trinity, May 28, Ithaca, *Tompkins county;* 29, Richford, *Tioga county;* Wednesday, 31, Mount Upton, *Chenango county;* June 1, Otsego, *Otsego county.*

Second Sunday after Trinity, June 4, St. Mary's Church, *New York.*

Friday, June 16, Patterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M.; 17, do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county;* Tuesday, 20, Christ Church, Poughkeepsie; 21, Wappinger's Creek; 22, Fishkill; 23, Fishkill Landing.

Fifth Sunday after Trinity. June 25, Flatbush, *Kings county.*

Saturday, July 8, Jamaica, *Queens county.*

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county;* 12, Setauket. Friday, 14, Huntington; 15, Cold Spring Harbour, *Queens county.*

Eighth Sunday after Trinity, July 16, Oyster Bay, A. M.; Glen Cove, P. M.; 17, Hempstead Harbour; 18, Cow Neck; 19, Little Neck; 20, Flushing; 21, Newtown; 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcoaal Acts of the Bishop of this Diocese.

On the Sunday next before Easter, March 19, the Bishop of this diocese confirmed 16 persons, in the French Church du St. Esprit, in this city.

OBITUARY.

The late Rev. Daniel Cobia.—He was born September 11, and baptized, in St. Michael's Church, October 30, 1811. His mother having died when he was about a year old, his godmother (a maiden aunt) had the charge of him. She taught him the elements of the Christian faith, prayed for and with him, took him to church (St. Paul's, she having united herself to that congregation,) to hear the word of God, and sermons, to pray with him, and to have the prayers of the congregation, and to be catechized by the minister. He had, also, the auxiliary advantages of the Sunday-school of the church abovenamed. This lady lived to see him a promising candidate for holy orders. While yet a youth, he was admitted to the sacred rite of confirmation, and some time after to the "Holy Communion." His classical education *commenced* at the school of the Rev. Mr. Gilbert, a presbyter of the P. E. Church, (where his intelligence and amiable conduct were noticed by the Bishop, and other clergymen of the diocese,) and at the "College of Charleston," of which the Rev. Dr. Adams, of the P. E. Church, was the Principal, he received the degree of A. B. in 1829. It was about this time, that he formed the determination to devote himself to the "sacred office," for which he had expressed a predilection when only nine years of age.—This pious desire was always encouraged by his relatives, and the occasional wavering of it on his part is attributed, in part at least, to his sense of the high responsibility of a minister of Christ. For the laudable purpose of procuring the means to allow him to give his undivided attention to sacred science, he engaged for a time in the improving occupation of an assistant teacher at the school of the German Friendly Society. In 1830, he entered the "General Theological Seminary of the P. E. Church," where he completed the course of studies in June, 1833. While at the seminary, he was diligent and successful, as a visiter to the poor, and the superintendent of the Sunday-school at St. Peter's Church, New York; and in the vacations, which were passed in Charleston, he was very usefully employed in the Sunday-schools of St. Paul's and St. Stephen's. To these providential circumstances, and "means of grace," we have adverted, because we regard them as having an important bearing on the formation of a character so interesting, and blessed of God.

On the 7th August, 1833, he was admitted, in St. Michael's Church, to the sacred order of Deacons, and soon after was appointed the Minister of St. Stephen's Chapel, our missionary station, where the poor have the Gospel preached to them. In September, 1834, he became the assistant minister of St. Philip's Church, and in its temporary building was admitted to the sacred order of Priests, on the day when he attained the canonical age, Sept. 12, 1835. His last discourse was at the anniversary of the Orphan House, in October of the same year. The winter of 1835-'6, seeking health, he passed partly in Georgia, and the Islands of St Thomas and St. Croix, and the summer, at the Virginia Springs. He died at his home, on Ash Wednesday (February 8, 1817). At his funeral, (Feb. 9,) the 201st hymn was sung, when a numerous congregation, who had convened in the "temporary building," passed to the Church of St. Philip's, now building, and after the "grave service," his body, in conformity to his own desire, was interred under the chancel. His spirit, we humbly trust, pardoned, sanctified, and saved, through Jesus Christ our Lord, is now in paradise, awaiting the joyful resurrection, when, united to the glorified body, the saints will be "caught up to meet the Lord in the air, and so shall they ever be with the Lord. Wherefore, comfort ye one another with these words."—*Charleston Gospel Messenger.*

Extract of a letter from a student at New-York:

I have this evening heard, although with not much surprise, yet with heartfelt regret, of the death of the devoted and talented Cobia. What appalling ravages death has been making for a year past, in the ranks of the clergy of the P. E. Church! The patriarch has not gone alone, to give an account of his stewardship, to be welcomed by souls saved through their instrumentality, and a master whom they have faithfully served; or, awful alternative! God grant it may not be the fate of any of the number. On the watchmen left on the battlements, there is a call for redoubled vigilance and activity. God's ways are not ours. He takes away, to teach us that it is not by might, nor by power, but by his Spirit. These dispensations appear doubly mysterious at this time, when the calls from every quarter for laborers, to enter into fields white for harvest, is so loud. Bishop Kemper wants 100. Bishop McCoskry will be intreating for the help of many, very many. Episcopacy is spreading like wildfire in Michigan. Accounts the most cheering possible, are given by perrons immediately from the scene of Bishop M.'s great success. Two young men from Detroit, now n the city, themselves savingly impressed, there is every reason to believe, by Bishop M., are the authors of these accounts. Forty persons were confirmed in Detroit, by Bishop M., not long since, and as many more will be on Easter; among them, some of the first men in the state. An Episcopal fund of $10,000, vested in land, which in a few years, in all probability, will be worth ten or twenty times as much, has been raised. —— —— has been a very efficient assistant of Bishop M., in his visitations. His success, from all accounts, must be almost apostolic. People, before spiritually dead, meet, and subscribe for the erection of a church after a sermon. An eminent Divine, of another denomination, who had been betrayed into worldly pursuits by the opportunities for speculation at hand, has been snatched from the awful fate of Pope's "dastard traitor," and, after receiving orders at the hands of Bishop M., has resumed with vigor his ministerial labors, in a new field.—*Ibid.*

NOTICES.

☞ THE Fourth Anniversary of the "Young Men's (Auxiliary) Education and Missionary Society" will be celebrated in the Church of the Ascension, on Thursday evening next, 30th instant, at 7½ o'clock. The annual report will be read, and several addresses may be expected. All persons friendly to the objects supported by the society, and particularly *young men*, are invited to attend.

☞ REV. MR. COLTON'S lecture to young men, on Sunday evening, at the Lyceum, will hereafter begin at half past 7 o'clock. Morning service at half past 10.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge, as under:

Received, through the Secretary and General Agent, from the Rev. J. D. Nicholson, minister of Trinity Parish, Charles co., Maryland, of Mr. Edward Turner, $3, and of Mr. Noble Bean, 2—both for *Africa.*

Received from Christ Church Association, in this city, by the hands of Mr. W. H. Vermilye, Treasurer, for *Africa*, $6, and for *Persia*, 1.

Received from the Christian Benevolent Society of St. Stephen's Church, in this city, by the hands of Mr. John H. Hurtin, Treasurer, for *Africa*, $5; for general purposes, 12 50.

Received from Rev. Robert A. Hallam, Rector of St. James' Church, New London, a special offering in Dec., for Missions in Greece, $5; a special offering in February, for *African Mission*, 2 75; an offering of Sunday school, for School at Syria, 5; one-half the general offerings of August, December, January, and February, for general purposes, 24 63.

Received, through James Swords, esq., from the Rev. Thomas J. Young, Rector, collection at monthly lecture in the Church of the Holy Trinity, at Grahamville, South Carolina, $30 84—total amount, $97 72.

Charles J. Aldis, Acting Treasurer,
Bank of America.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz:—

Collection in St. Ann's Church, Brooklyn, after a sermon by the Rev. F. L. Hawks, D.D., $227 39; from a life subscriber, by Mr. J. Swart, 15; subscribers, 22—total, $264 39.

W. H. Townsend, Treasurer,
March 21. 166 Barrow st., and Bank of America.

CALVARY CHURCH.

Since the last acknowledgment, the following sums have been received in aid of this church:

Peter A. Jay (second donation), $10; Henry A. Beach, 5; E. W. Laight, 5; Cash, 1; A. B. McDonald, 5; J. W. Rogers, 5; M. Hall, 5; Cornelius Oakley, 3; M. L. Van Wagenen, 3; Mrs. D. Baker, 5; Dr. S. W. Moore, 5; Dr. J. R. Rhinelander, 5; C., 1 50.

A donation of $10, from Mrs. Jacob R. Leroy, was, by mistake of the printer, omitted in the last acknowledgment. And also $5, acknowledged as from John *Drew*, instead of John *Duer*.

Giles Bushnell, Treasurer.

LIBRARY OF GENERAL THEOLOGICAL SEMINARY.

Received from Mr. S. F. Williams, $100, being the fourth payment of same sum, towards the endowment of an alcove.

On part of Committee, J. McVickar.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer is under the necessity of correcting an error in the last week's acknowledgment. The whole collection at St. Luke's Church, N. Y., was $111 54; the debt, 43 25; and the donation, 68 29.

March 25. John W. Mitchell, 28 Ann street.

The subscriber gratefully acknowledges the receipt of the following donations "for the poor:"

By Robert J. Murray, esq., from the Trustees of the estate of Lindley Murray, $10; by H. Wheaton, esq., from two ladies in Lithgow, N. Y., 10.

March 20. Lot Jones, 192 Allen street.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions, since his report of the 15th instant.

By the hands of Charles J. Aldis, esq., acting Treasurer of the Foreign Committee, received from St. James' Church, New London, Connecticut, one-half of the general offerings of said church for August, December, January and February, for general purposes, $24 62

By the hands of Wm. H. Murray, esq., Receiving Agent in Baltimore, viz:

Collection in St. John's Church, Washington City, on Sunday morning, Feb. 26, after a sermon by the Rev. Mr. Dorr, $68 28

Collection in Christ Church, Georgetown, D. C., on Sunday afternoon, Feb. 26, after a sermon by the Rev. Mr. Dorr, 100 00

Collection in Trinity Church, Washington City, on the evening of the same day, after a sermon by the same, 127 18

Collection in St. Paul's Church, Baltimore, on Sunday morning, March 5, after a sermon by the Rev. Mr. Dorr, 376 90

From a member of Zion parish, Frederick county, Maryland, with his prayers for the success of the missionary cause, per the Rev. H. V. D. Johns. 5 00 — 672 36

From the Female Missionary Society of Grace Church, Jamaica, Long Island, by the hands of the Rector, the Rev. Wm. L. Johnson, for domestic missions, 150 00

By the hands of the Rev. T. J. Young, collected at monthly lecture in the Church of the Holy Trinity, Grahamville, S. C., for domestic missions, 17 90

First payment of the Rev. T. J. Young's pledge, made at the missionary meeting held in Charleston, during the Rev. Mr. Dorr's visit, in February, 1836, 20 00

By the hands of the Rev. Amos Cleaver, through Mr. Marsh, received from St. Peter's Church, Paris, Kentucky, being their contribution for 1836, 10 00

Total, $894 88

March 22. James Swords, Treasurer.

☞ The reader is respectfully requested to correct the following typographical error in the acknowledgment of last week:—After the words "Bishop Kemper," in the fourth line from the bottom, dele the figures "250." It will then read—"for the support of a missionary under Bishop Kemper, in Indiana and Missouri, $125," &c.

CITY MISSION.

The subscriber would thankfully acknowledge the receipt of $20 from L. C., for the benefit of the poor. The donation was timely aid indeed, as the subscriber was unable, from the want of means, to render any relief to the many cases of distress that daily come under his notice.

Alexander Frazer, Treasurer,
March 22. 341 Pearl street.

P. S.—Any donations for the poor will be thankfully received by the subscriber, 341 Pearl street, or by the Agent of the Protestant Episcopal Press, 28 Ann street.

A. F.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz:

March 18th, from a collection in Trinity Church, Lansingburgh, Rev. P. L. Whipple, Rector, by the hands of Mr. Walsh, $6; from the Rev. Nathan B. Burgess, the amount of a collection made in Zion's Church, Rome, Oneida county, 3 75; for subscribers, per collector, 23; March 22, from Mr. J S. Beebe, the amount of a collection in St. John's Church, Ithaca, 10—total, $42 75.

Thomas Browning, Treasurer,
77 Maiden lane.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t

LATE PUBLICATIONS.

☞ VALEDICTORY Address, by Rev. Moses Marcay; Guide to Church Fellowship, by the Rev. T. S. Brittian; Drew on the Soul; Passion Week; the Life of Fletcher; the Young Disciple; Thornton's Prayers, on hand and for sale at the Depository of the Protestant Episcopal Press, 28 Ann street.

March 25, 1837.

POETRY.

From the Saturday Courier.

"THE LAND OF REST."

BY JAS. M. LATTA.

Oh many an anxious brow,
Hope spreads a spangled wing,
And marks the land of rest,
Where golden fountains spring;
Where wealth in shining floods
Comes rolling to that shore,
Where want hath taken wing,
And labor is no more.
But 'tis not there that rest,
That harvest home of flowers—
A thorn is in the nest,
A bramble bush is ours.

Hope disappointed, wings
For yonder quiet dale,
Where many a beauteous flower
Waves to the gentle gale;
A little cottage there,
A silvery mountain rill,
A swell of happy song,
With daylight from the hill.
But 'tis not there that rest,
Death stands within the door,
The winds come sweeping by,
The flowers are bright no more.

Then where's that land of rest,
If not 'mid summer bowers,
Where sing the happy birds,
And smile the pretty flowers?
If not in princely wealth,
Where want hath taken wing,
Where rolls the shining flood,
Where golden fountains spring?
If not where love can greet,
When evening shadows come,
The laborer from his toil,
The cotter to his home.

Beyond the tread of time,
The waste of rolling years—
Beyond this changing clime,
Its sunlight and its tears;
Above yon starry way
That gems the curtained night,
Bathed in an ocean flood
Of ever living light—
There in a sweet green isle,
Where crystal fountains play,
And breezes all the while
From fragrant grottos stray.

There clouds no gatherings make
On that eternal sky,
Unruffled by a storm,
Unsullied by a sigh.
There peace is like a flood,
And love's an ocean there;
There crime hath never trod,
Nor sought a dwelling near;
There angels have their home,
And there the dove her nest,
And there the wearied one
A never ending rest.

Death of the Rev. Danial Cobia.—The Church has recently sustained a loss of more than ordinary magnitude, in the death of the Rev. DANIEL COBIA, at Charleston, South Carolina. The following lines upon this sad event are from the "Southern Rose:"

TO THE MEMORY OF REV. DANIEL COBIA.

Servant of God! well done:
Enter unto thy rest;
The race appointed run,
Lean on thy Savior's breast;
He who hath proved the load-star of thy soul,
Now surely leads thee to the promis'd goal.

Rest, shepherd of the fold!
Thy guarding time is past;
O'er Jordon's billows cold
Thou'rt landed safe at last,
And walkest with thy LORD in pastures green,
And where the living waters still are seen.

As watchman on the tower,
Thou boldly told'st of night,
In tones of startling power;
And when the morning light
Broke, like salvation's star upon thine eye,
Thou meekly gav'st the praise to GOD most high.

All count thy life as brief,
And mourn that thou art gone;
Yet is it cause for grief
That, early, thou putt'st on
The stainless robes, where sin hath made no trace,
And worshippest thy Maker, face to face?

Oh no! a ripe old age
Was thine, though years were few,
Since on thy being's page
Thou hast left record true,
Of zeal in working out thy Maker's laws,
Till life itself was offered in his cause.

Then fare thee well! pass on
Unto the throne of love;
And take the seat thou'st won
Among the saints above;
Joy! joy! that Israel's ark now steadfast stands
Within a dwelling place not "made with hands."

M. E. L.

DIDACTIC.

From the Missionary.

CONFIRMATION.

This sacred right is held by our Church, as it is also represented by St. Paul, to be a first principle of the doctrine of Christ. For the due administration of it, she has provided a very instructive and solemn office. It begins by apprising those who offer themselves to be confirmed, of the qualifications that are requisite to this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it. The end of confirmation being thus made known, the candidates are then asked if they do "*renew*," in their own names, "*the solemn promise and vow that was made at their baptism*"—and this "in the presence of GOD and the whole congregation." To which every one ought to answer, with reverence, and serious consideration, *I do*. "Then follow some acts of praise and prayer, very suitable to the occasion; after which the ceremony of the imposition of hands takes place, which is succeeded by the LORD's Prayer; and then the Bishop, having *laid his hand* upon the head of each person, as a token of GOD's favor, humbly supplicates the Almighty and Everlasting GOD, *that his hand may be over them*, and his *Holy Spirit may be always with them*, to *lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life, through our Lord Jesus Christ*. To this is added a collect out of the Communion service, concluding with the Bishop's blessing, who now desires that the blessing of ALMIGHTY GOD, the Father, the Son, and the Holy Ghost, may be bestowed upon them, and remain with them forever."*

In the apostolic age this rite was usually denominated *the laying on of hands*; but is now more generally and with equal propriety, termed, CONFIRMATION; "because it is a confirmation, or ratification, on the part of those who receive it, of their baptismal engagements—and a confirmation, or reward by ALMIGHTY GOD, of all the privileges of their baptism, of his mercy, his grace, and his everlasting favor."†

For a clear understanding of this important subject, it will be necessary to consider confirmation in respect to its *expediency* and *propriety*, its *authority*, its *advantages*, to those who receive it, and the *qualifications* required of its candidates.

If we could look upon confirmation as a mere human appointment, as being nothing more than a prudent provision of the Church for the greater edification of her members, we might see abundant cause for admiring her wisdom in instituting a rite so expedient and proper—so highly conducive to this end. Who can doubt the propriety of requiring those who were baptised in infancy, to make a public recognition of their baptismal covenant, when they have arrived at a suitable age, and before they are admitted to the Holy Communion; to acknowledge themselves bound to believe and to do all that their sponsors promised for them?

Viewed merely as a human institution, we think all must admit that the rite itself is very significant and highly proper. Pious persons of every denomination have so regarded it; and it would be easy to collect a volume of testimony in favor of its observance, from the writings of eminent Calvinistic divines. Even Calvin himself acknowledged that it was practised by the Apostles; and this celebrated reformer, in his fourth book of Institutes, further observes‡ "It was an ancient custom that the children of Christian parents, when they were grown up, should be presented to the Bishop to do that office which was required of persons who were baptised at adult age. Forasmuch as that being baptised in infancy, they could not then make any confession of their faith before the Church, they were again brought by their parents before the Bishop, and examined by him in the Catechism, which they had then in a certain form of words. And that this act, which ought to be grave and sacred, might have the greater reverence, the ceremony of *the imposition of hands* was used in the exercise of it. And so the youth, after their faith was approved, were dismissed with a solemn benediction. *Such an imposition of hands as this, which is used purely as a blessing, I very much approve of*, and wish it were now restored to its pure and primitive uses."

Such is Calvin's own testimony. His successor, Beza, maintained the same opinion as to the apostolic origin of the rite; and Owen, another celebrated Presbyterian divine, considers it as of primitive institution. And, not to multipiy instances like these, let the following "candid acknowledgment, taken from a 'Report of a committee of the General Assembly of the Presbyterian Church,' suffice." "It appears," say they, "that a rite called confirmation was administered by the imposition of the hand of the Minister, or Bishop, or Elder, together with prayer, on baptised children at a certain age." And after quoting the authority of Calvin and others, the committee add: "This rite of confimation, thus administered to baptised children, when arrived to competent years, and previously instructed and prepared for it, with the express view of their admission to the LORD's Supper, shows clearly that the primitive Church, in her purest days, exercised the authority of a mother over her baptised children."§ And so it is at this very day, in our own Church; following primitive usage in this respect.

Indeed, we consider it as one of the most beautiful features in our Ecclesiastical Piety that the Episcopal Church "*exercises the authority of a mother over her baptised children*;" that her *maternal solicitude* continues *through life*; that, with a mother's wise and prudent care, she has made such ample provision for the regular religious instruction and improvement of her children, from the time when they were first consecrated to GOD by baptism, in their infancy, until, from *babes in Christ* they grow to the *perfect man, unto the measure of the stature of the fulness of Christ*. This she has done in her incomparable Liturgy; where are to be found forms suited to *all occasions*—adapted to all the necessities of men, "from the hour when we are first presented as holy unto the LORD, to the time when our bodies are committed, not without prayer, to the dust, whence they were taken, and our spirit returns to GOD who gave it."

Confirmation is one of those offices by which she leads her children on, from strength to strength and grace to grace. It is considered as the proper and immediate introduction to the LORD's Supper; and, therefore, the last rubric directs that "none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." And most fitting is it that those who are about to approach the highest and most solemn act of Christian worship, the Holy Eucharist, be required to make a public profession of their faith in Christ—of their obligations to become his disciples, and their determination, by GOD's help, to live and die in his service—all which they do in the rite of confirmation. In other words—*they ratified* and *confirmed* in their own persons, and of their own free consent, the *promises* which their sponsor made for them, at an age when they were incapable of understanding the nature of the covenant into which they were admitted; and *our Heavenly Father ratifies* and confirms to *them*, the *blessings* of that covenant, by *the laying on of the hands* of the Bishop, his authorised ambassador.

Such, then, in the judgment of many of the most pious and learned men who ever lived, is the fitness and propriety of this rite, that, even if it were an ordinance of mere human appointment, it ought to be religiously observed; and no person who belongs to a Church where it is retained, can be justified in neglecting it, recommended as it is, by its own intrinsic excellence. It is, as all admit, a beautiful and solemn service, eminently calculated to train up the young "in the nurtur and admonition of the LORD," and to "confirm and strengthen them in all goodness." But these are far from being the only reasons why this ordinance is retained by our own Church. She appeals to *Scripture*, to the testimony of the *earliest Fathers*, and to the consent of the *universal Church* for fourteen hundred years, for proof of its antiquity and authority.

The *authority* for CONFIRMATION, *or laying on of hands*, rests on Scriptural grounds. The Apostle Paul reckons it among *the principles of the doctrine of Christ*, or *the first rudiments* of the Christian scheme. "Therefore," he says, "leaving *the principles of the doctrine of Christ*, let us go on unto perfection; not laying again the foundation of *repentance* from dead works, and of *faith* toward GOD, of the doctrine of *baptisms*, and of LAYING ON OF HANDS, and of *resurrection of the dead*, and of *eternal judgment*."‖ Here it is evident that the *laying on of hands*, or *confirmation*, is considered by the Apostle as of equal authority, and of as great importance, as *repentance, faith, baptism*—and the doctrines of a future *resurrection*, and an eternal *judgment*. They are all denominated first *principles*, that is, *necessary constituents* of the Christian scheme—*elementary parts* of the Gospel; which they could not be, were they not equally binding upon all Christians.

Several other passages of Scripture serve to strengthen this conclusion. Thus we read, in the eighth chapter of the Acts of the Apostles, that those whom Philip the deacon converted and *baptised* in Samaria, did not receive the Holy Spirit until the apostles, Peter and John, were sent from Jerusalem to convey it to them by *laying on of hands*. Philip being only a deacon—the lowest order of the ministry—could not perform this rite, although he had *approached* to, and *baptised* the Samaritans; yet so necessary was confirmation considered in those days, that two of the highest order of the ministry are sent all the way from Jerusalem to Samaria to administer it. The account of the Evangelist is this—"now when the Apostles who were at Jerusalem heard that Samaria had received the word of GOD, they sent unto them Peter and John; who, when they were come down, *prayed for them that they might receive the Holy Ghost; for as yet he was fatten upon none of them*; only they were *baptised* in the name of the LORD JESUS. *Then* LAID THEY THEIR HANDS ON THEM, *and they received the Holy Ghost*;" not only, as would seem, his extraordinary gifts, which enabled them to work miracles, but those ordinary assistances which are necessary to all believers.

We are also informed, in the 19th chapter of the Acts of the Apostles, that the converts to Christianity at Ephesus, after they had been *baptised*, were *confirmed* by St Paul; who, observing the same form, *laid his hands upon them*, in consequence of which they received the Holy Ghost.

There is another passage in this history, which, in the opinion of some learned and judicious divines, refers to the administration of this rite. In the last verse of the 15th chapter it is said of the Apostle Paul, that "*he went through Syria and Selicia*, CONFIRMING *the Churches*."

"The ceremony of *putting the hands* upon the head of the person confirmed, is a compliance with the ancient mode of blessing practised by the Jews, and made use of by our Savior himself," who, when he would declare his good will to the little children that were brought unto him, *laid his hands upon them and blessed them*. Hence the Apostles, and their successors, have continued this practice; and hence the title of the office in the Prayer Book is, "*The order of* CONFIRMATION, *or* LAYING ON OF HANDS *upon those who are baptised*." And surely there could be no more significant and appropriate ceremony than this. The parent lays his hand upon the head of his child when he blesses him; is a natural expression of kindness; so our Heavenly Father, by his authorised Ministers, does, as it were, lay his hands upon his adopted children—those who are made his by baptism—and thus *certifies his favor and good will towards them*.

If we turn to the writings of those who lived nearest to the Apostles' times, we shall find ample testimony in favor of this rite, as it is administered in our own Church. All the early Fathers—those who lived in the first three or four centuries—regarded it as of divine authority, derived from the practice of the Apostles; which, with them, was equivalent to an express divine command.

Tertullian, who lived about eighty years after St. John, writing upon baptism, says, "after baptism succeds *laying on of hands*, by benediction calling for and invoking the Holy Spirit."

Cyprian who lived sixty years after Tertullian, speaking of the confirmation of the Samaritan converts, whom Philip baptised, says, "The same custom is now observed among us, that they who are baptised in the Church may be presented to the governors of it, that by our prayer and *imposition of hands*, they may obtain the Holy Ghost, and be perfected with the seal of Christ."

Jerome, too, who flourished at the close of the fourth century, says of confirmation, "are you ignorant that now this is the custom of the Churches upon those who have been baptised, *afterwards to lay hands*, and thus invoke the Holy Spirit. Do you ask where it is written? In the Acts of the Apostles. Although, if there were no authority of Scripture for it, the consent of the whole world in this particular has the force of command."¶

We need not multiply quotations to this effect from the early Fathers; it is sufficient to know that from the Apostles' days until the reformation—fourteen hundred years—no Church can be found which did not retain this rite. "At the reformation it was preserved by all the Protestant Churches, which kept the Episcopal office." Calvin, himself, as we have already seen, wished to have it restored in its primitive purity; and with him agree many eminently learned and pious Presbyterian divines. And it is worthy of remark that, "in Calvin's own Church, the Church of Geneva, which at first renounced it, it has been restored, and an officer provided for the administration of it."**

Here, then, is a mass of authority, which, to say the least, fully justifies the Church in retaining the rite of confirmation, and leaves those of her members without excuse who neglect it.—In the first place, we have—in the judgment of the most approved commentators—the clear warrant of Scripture in its behalf: next we have the express and oft-repeated testimony of the earliest Fathers—those who lived nearest the Apostles' time—and who, if they were not the best interpreters of Scripture, were certainly most competent to decide on a simple matter of fact, as regards the usages of the Church in their own day. We have also the practice of the universal Church for fourteen hundred years, without one solitary exception; and, since the reformation we have the practice of all the reformed Churches who retained Episcopacy; and they are by far the largest portion of Protestant Christendom. Besides these we have the recorded testimony of Calvin, Beza, Owen, and of many other non-Episcopal divines, in its favor. What more could be desired to establish its authority? By what higher claims can it command our respect and observance?

* Jenkins on the Litnrgy, p. 230.
† Bishop Hobart's Tract on Confirmation.
‡ See Hobart's Tract on Confirmation, pp. 7, 8.
§ See Hobart's Tract on Confirmation, p. 8.
‖ Heb. vi. 2.
¶ See Bishop Seabury's Sermons, i. 134, and Dehon on Confirmation, pp. 17, 18.
** Dehon, p. 19.

AN ADDRESS

To those who have the care of Children.

Those who teach others, must first learn to subdue their own passions. Education is the correcting of fallen nature; and he who hath not, by God's grace, subdued his own, is not yet fit to correct others.

The principal part of education is, to insinuate into tender minds the love of God and virtue; and as we learn best from those we love most, the first step to be taken in education is to make ourselves loved. Let all instruction then be given cheerfully, kindly, tenderly, mildly, lest by our defects we prejudice those we should instruct against what we teach them; show children, in a lively and good humored manner, that you advise them for their own sakes, and not to satisfy your humor, which never will mend theirs; that you correct them with regret, and encourage them with pleasure. Do not suppose that they are always inattentive through design; some have slow parts, and all are giddy. Children are all clear sighted enough to discern whether you or they are in fault; would you mend theirs, you must be patient; and perhaps discernment and tenderness are as much wanted in teachers, as docility and attention in scholars. All things are easy to those who know them; nothing so to those who do not. We were once scholars, and perhaps as dull and perverse as those we teach; but suppose you should suddenly gain your point by severity, and lose their hearts; in that case is not every thing lost?—Will they not, like bent bows, return with greater violence to their former inclinations, when the restraint of a few months or years are over?—But when the head is convinced, and the heart gained, the work is done forever.

If children come to you from harsh parents, and you are gentle and good natured to them, they will love you, and all you teach for your sake. If from tender parents, and you are harsh, they will hate you, and every thing you teach them. The more defects you show, the fewer can you correct: to be masters of others, we must be so of ourselves. Let them experience that a meek and quiet spirit is of great price; teach them all virtues by example: your wisdom must be from above, first pure, then gentle, easy to be entreated, full of mercy and good works, without partiality, without hypocrisy.—Inculcate, that to be honorable, they must be useful: that no employment is mean that is of use: set before them our Lord's example, who washed his apostle's feet, and commanded us to do the same to each other.

Teach them that it is more honorable as well as more blessed, to give than to receive; and that in order to do this we must be frugal, even in the highest stations and fortunes. Ease, affluence, generosity, justice and charity, are the lovely offspring of this humble virtue; as want, anxiety, injustice, avarice, and hardness of heart, are the necessary consequences of careless prodigality. The mind of a prodigal resembles his mansion, where the vain glitter concludes in an habitation for beggars and owls; but the person who with order and skill conducts his affairs, like the sun, blesses all within his influence, and himself is not impoverished thereby. Never show a fondness for beauty, finery, fortune, titles, or any vanity before them: teach them to be secret and discreet: show an abhorrence to the least instance of insincerity. Children will be insincere, if not permitted to speak their minds freely. Let there be no punishment stated in the school for certain faults; let lies, malice, anger, envy, falsehood and ill nature, never escape condign punishment, which should never be inflicted by passionate expressions or blows, and seldom by whippings, as these may be construed to proceed from passion, and none others can: for the former, they will blame you; for the latter, themselves. Children should be dealt with, as we would be dealt by. We wish that our lives may be made agreeable, that our inclinations may be consulted, as far as it is consistent with our interest: deal thus by them. Trifles please or displease them; but it is no trifling matter whether you gain or lose their hearts.

Above all things, give them a taste for reading; and then, by laying good books in their way, they educate themselves. Let their works and studies be for use, not for parade. Fear not to lose respect by familiarity: respect follows esteem and love, not constraint. You can only cure their faults by knowing them; you can only know them by familiarity with them. Encourage them to confide in you. Be not startled at their faults, or they will not show them to you. We only open our hearts to those we love, and none but such can mend them. Permit the children entrusted to your care, to be as little as possible out of your sight or hearing, as they will hurt each other if they are: for children left to themselves, even in play, will catch each other's faults. All that has been recommended, is consistent with the most steady and regular conduct; for steady and regular you must be, or you do nothing. Make the children do as much as possible for themselves.—Encourage them to keep their persons perfecly neat: use them to assist each other: be not severe for trifles: subdue in them by God's grace every instance of pride and vanity: let the proud child submit to the lowest employment in all things: teach them to speak low and slow: discourage pertness, which is often a fault in public education: fashion them to a graceful gesture, carriage, and gait: make them polite: the foundation of good breeding is charity and humility; not to offend or assume, and a desire to please, is good breeding.

With these, an easy, natural, modest, behaviour, is more agreeable than what is called a pretty manner for nothing affected can please.—Play with them; forget the teacher, and be their companion: at the school hours, your instructions will enough remind them that you are their master, and that is sufficient. Tire them not with reading; make them sometimes leave off when they have an inclination to proceed.—Reflect how great will be your reward for the exact discharge of your duties. As you educate these children, they will educate theirs, and so on until time shall be no more; and if you thus turn many to righteousness, you will shine as the stars forever, for so doing; and when the great Shepherd shall appear, you, with other shepherds, will receive a bright crown, which fadeth not away, reserved in heaven for your labor of love: therefore serve as to the Lord, and not to men: think not of your pension and perquisites, so much, as that the most important, the most honorable of all employments, is committed to your care, the forming the minds of the next generation, to avoid (as far as in you lies) all the faults of this, by endeavoring that those under your care may become blessings to the world, in every station of life, and bright angels to all eternity.

MISCELLANEOUS.

THOMAS PAINE.

Cleveland, Feb. 29, 1836.

This certifies, that in or about the year 1801, when I was about 20 years old, I was at Sing Sing, state of New York, with my father's team, and there I saw Thomas Paine, the author of the "Age of Reason," for the first time. Mr. Paine came to me to get a ride to North Salem, Westchester county, state of New York, where my father lived and I was going. I took Mr. Paine into my wagon and carried him to my father's, about 22 miles; we were in the wagon alone. While we were on the way, I asked Mr. Paine many questions; among which were, whether he believed the Bible—the Christian religion—and what he then thought about his "Age of Reason." He assured me that he believed in the Christian religion; said if he had never published his "Age of Reason," he never should publish it; and, raising both his hands, he exclaimed, "I extremely regret that it was ever published." He either said, "If I had worlds at my command, I would freely give them all, could I recall that act," or his remarks to me made the impression on my mind that such were his feelings.

Before we reached home, he began to feel the effects of ardent spirits, of which he drank on the way, but not to that amount to prevent him from taking care of himself and eating supper. He staid at my father's inn through the night, and until the next day at nine or ten o'clock.

JAMES KELLOGG.

To all of which I have herewith subscribed my name, the day and date above written, in presence of

SETH T. HURD,
H. L. NOBLE,
SETH DAVIS.

P. S. Before the above circumstances occurred, I was somewhat sceptical in my belief of the Bible; but what Mr. Paine said to me, brought me back to a belief in the truth of it. J. K.

Mr. Kellogg is a citizen of this place, belonging to the Episcopal Church, as is also Mr. Noble; Mr. Davis is the Episcopal clergyman of Ohio city; Mr. Hurd is a lawyer of this city—all influential and respectable.

"Do you point me to Mr. Paine, whose defence of American principles we all admire, and before whose sceptical productions our whole land has trembled, and say here is intellect? I will point you back to the same example, and remind you, that when he wrote in the defence of civil economy, in the pride of his life and the clearness of his reason, it was then he wrote and reasoned in defence of religion. And it was not till debauchery had diseased his frame, and dissoluteness had deranged his mind, that he renounced the truth, and made a wreck of all his giant powers, in low and ignorant scurrility against GOD and his Son."—A. D. EDDY.—*Cleveland Messenger.*

DIVERSIONS.

It is laid down as a principle of action by most young people, that there is no enjoyment of life without diversion—and this is now carried to such excess, that pleasure seems to be the great object which has taken the place of every other. The mistake is very unhappy, as I intend to show by taking the other side of the question, and proving that there is no enjoyment of life without work.

The words commonly used to signify play, are these four—relaxation, diversion, amusement, and recreation. The idea of *relaxation* is taken from a bow, which must be unbent when it is not wanted to keep its spring. *Diversion* signifies a turning aside from the main purpose of a journey, to see something that is curious and out of the way. *Amusement* means an occasional forsaking of the muse, when a student lays aside his books. *Recreation* is the refreshing of the spirits when they are exhausted with labor—so that they may be ready in due time to resume it again.

From these considerations it follows, that the idle man who has no work, can have no play—for how can he be relaxed who is never bent? how can he turn out of the road who is never in it? how can he leave the muses who is never with them? how can play refresh him who is never exhausted with business?

When diversion becomes the business of life, its nature is changed. All rest pre-supposes labor, and the bed is refreshing to a weary man; but when a man is confined to his bed, he is miserable, and wishes himself out of it. He that has no variety can have no enjoyment—he is surfeited with pleasure—and, in the better hours of reflection, would find a refuge in labor itself. And, indeed, I apprehend there is not a more miserable, as well as a more worthless being, than a young man who has nothing to do but to find some new way of doing nothing. A sentence is passed upon all poor men, that if they do not work, they shall not eat; and it takes effect, in part, against the rich—who, if they are not useful in some respect to the public, are pretty sure to become burdensome to themselves.—This blessing goes along with every useful employment—it keeps a man upon good terms with himself—and, consequently, in good spirits, and in a capacity of pleasing and being pleased. As labor is necessary to procure an appetite to the body, there must also be some previous exercise of the mind to prepare it for enjoyment. Indulgence on any other terms is false in itself, and ruinous in its consequences; mirth degenerates into senseless riot, and gratification soon terminates in corruption.—*Rev. W. Jones, of Nayland.* W. B. S.

New York, Feb. 25, 1837.

A SPIRITUAL MIND.

Sweet and refreshing thoughts of God enter easily into such a mind. It is a pure spring, whose waters come bubbling and sparkling up of their own accord. It is not necessary to dig for them and fetch them up with laborious effort. And as the waters of a fountain go forth to fertilize the ground, so do the serious thoughts and pious suggestions of the spiritual mind, flow forth to enrich other hearts.

It is no task for such a mind to think of God. Thoughts of Him come into it from all His works, as the light strikes the eye from every luminous object. It beholds the divine image every where. It has not to say "where is He?" It can say, "where is He not?" Every thing below sends its thoughts above. It has not to drag its meditations back from the world. They flow quickly to spiritual and holy themes. They revert to them, when present need, and lawful occupancy with the world is over, as the divided waves return to smoothness again after the passing keel.

We have the exhortation to this attainment from the eminently spiritual mind of archbishop Leighton: "Consider yourselves, my brethren, and trace yourselves into your own hearts, whether often in a day your thoughts run this way, finding the meditation of God sweet to you. You might entertain divine and heavenly thoughts, even while about your earthly employments and refreshments. Make it your business to learn more of this wisdom; call in your hearts; commune often with yourselves and with God; be less abroad and more within, and more above; this is by far the sweetest life. Beg of God to wind up your hearts, when you find them heavy and dull, and need much pulling and hauling from your hand. A touch from his hand will make them mount up easily and nimbly."—*Boston Recorder.*

For the Churchman.

A FEW WORDS TO CHRISTIAN MINISTERS.

No. I.

The true watchman: The faithful shepherd should
By the living waters feed the tender, trusting lambs.
MRS. SIGOURNEY.

Let ministers for their *justifications*, read and pray.—1 Tim. 3.1—8. 1 Tit.: 6—9.

For their *duty*: 12 Rom.: 7. 1 Cor.: 9. 16. 2. Pet.: 1. 12. 6 Acts.: 4. Ephes.: 14. 19. &c.

It is the duty of ministers to *prevent* objections that may arise in the minds of the people, and hinder the due reception of Gospel doctrine.—GIBBS.

Our work is to open the oracles of GOD, even those sacred, profound things that angels search into; and if GOD did not help us, we might soon sink under the weight of such a burden.—*T. Watson.*

Antonius, archbishop of Florence in the fifteenth century, after a long, laborious life, often, in his dying moments declared, as he had frequently done in health, "To serve God is to reign."—*Church History.*

It will not avail to beat a man off from his drunkenness into a sober formality; a skilful master of assemblies lays his axe at the root; drive still at the heart.—*Dr. Owen.*

The great secret of ruling a Church is to convince them that you labor, and say, and do everything for their good.—*A. Fuller.*

Let your life be a commentary on your sermons.—*Lamont.*

For the Churchman.

A CHRISTMAS DAY IN NEW ZEALAND.

The following interesting and cheering account of a Christmas among the far-off heathen, is from the missionaries Yates and Williams. After this, shall we of Christian lands, allow to pass unnoticed that ever memorable day, in which

"He who once an infant stranger,
Honored the auspicious morn;
He, who in Indies' manger,
Was *for us* of woman born.—ORION.

CHRISTIAN INTERCOURSE AND WORSHIP WITH THE NATIVES ON CHRISTMAS DAY.

I spent this day in such a way, as I never expected to spend an anniversary of the Birth of Christ. At five o'clock in the morning, Mr. Williams and I left the ship, and proceeded in our boat to visit the various Settlements, while the vessel was being unladen. After three hours' pull we landed on the beach at Tararu, a residence of part of the tribe, Ngatipaua. We there prepared, and with much relish, partook our breakfast; and had a long conversation with the Natives, about seventy of whom were present. Hauahauru, the Chief of the tribe, was there, with several people who were on a visit to him from a distance. Speaking to the Natives, of our first parents, and telling them that we all proceed from one common stock, and ought, consequently, to love and not destroy one another, they said, "That is not true: if one had been the parent of us all, every one would speak the same language; we should all be dressed alike, and should resemble each other, as children of the same family, whose skins are all the same color, not one white and the other black; besides which, we should all tattoo ourselves." I told them the reason of the difference in language; and spoke to them of the state of the ancient Britons, our ancestors, who, before the introduction of the Gospel, were clothed no better than they now are; that they tattooed their bodies; and were not less cruel in their conduct toward each other than the tribes of New Zealand; but that, when the Gospel was preached and believed, all was set right: they became changed in their very nature: industry took the place of idleness: kindness, of cruelty: peace, of continual war: and happiness, of misery; and that they soon found that *godliness* is indeed *profitable, having promise of the life that now is*, as well as *of that which is to come*. They seemed pleased with my answer. Mr. Williams and I afterwards told them still more of the *unsearchable riches of Christ*. We took our leave, and arrived at Kopu, the fortification of the Ngatiwanaunga. Here was about fifty Natives, all of whom listened to our message with apparent indifference. They had just drawn their nets, and were preparing to dry in the sun the fish which they had taken. Here we found four Europeans residing, who appeared more decent in their habits and general conduct than most of their class in the land; consequently, we went to their house, and spent a few minutes with them. When the tide answered, we again took to our boat, and proceeded to the Puriri, the place selected for the new station on the Thames. It is a residence of the tribe Ngatimaru, and is situated on a plain, or rather valley, of the largest extent of any which I have hitherto seen in this part.—Here were about 150 Natives, all of whom received us very kindly. They have been hard at work since the deputation of Missionaries left them, erecting houses for the reception of those who may be appointed to the station.

At prayers, when we began to sing, many of the Natives joined in with us, not only knowing the hymn, but also the tune. Upon inquiry, I found that they had been instructed by one of the boys from our School, who had been redeemed from slavery, and who had returned to his friends. Thus the leaven spreads, unseen, unknown, and unexpectedly cheers our hearts when it is made manifest. At night, the musquitoes were so excessively troublesome in my tent, that I found, weary as I was, that it was utterly impossible to sleep. I therefore called upon the boys, and made them damp a little fern, put a lighted stick in the middle of it, and place it in the tent. The plan succeeded: and those who did not make an immediate retreat, were suffocated with smoke.

Mr. Williams thus notices the scene at the New Settlement:

After our tents were pitched, and our repast ended, we called the Natives together. They were, it seemed, expecting to be assembled; and as soon as the hymn was given out, there was a scene presented more striking than I have ever yet witnessed. It was a beautiful evening, and the clear light of the moon was sufficient to enable us to read without the help of a candle. The utmost attention seemed to pervade the whole assembly, amounting to about a hundred; and every voice among the motley group seemed to join in concert, as though they had long been accustomed to this service. Indeed, they had been accustomed to it, in their way; for they have had residing with them two Natives, who have been living, for a time, one at Paihia, and the other at E'O'keanga. The recollection, too, that this was the celebration of the natal day of our blessed Saviour, added much to the solemnity of the occasion. We read, that in the morning of this day, the multitude of the Heavenly Host appeared in concert with the Angels, praising God, and saying "Glory to God in the Highest, on earth peace, good will toward men;" and sure I am, that the scene of this evening was one which was witnessed with delight by the same blessed company, and by our glorified Saviour himself.

VALUE OF TIME.

There is nothing of which we are apt to be so lavish as of time, about which we ought to be more solicitous, since without it, we can do nothing in the world. Time is what we want most, but, alas, we use worst, and for which God will certainly most strictly reckon with us, when time shall be no more. It is of that moment to us in reference to both worlds, that I can hardly wish any man better, than that he would seriously consider what he does with his time; how, and to what ends he employs it; and what returns he makes to GOD, his neighbor, and himself for it. Will he never have a ledger for this? for this greatest wisdom and work of life? To come but once into the world, and trifle away our true enjoyment of it, is lamentable indeed; and since nothing below man can so think, man in being thoughtless, must needs sink below himself; and that to be sure such persons do as are unconcerned in the use of their most precious time.—*William Penn.*

A PRECEDENT.

In the days of the apostles, when certain men had crept into the church unawares, and had begun to propagate their errors, Jude wrote a general epistle to the church, in which he said: "Beloved, when I gave all diligence to write unto you of the common salvation, it was *needful* for me to write unto you, and *exhort* you that you should *earnestly contend for the faith*, which was once delivered unto the saints." If Jude had lived in the present age and written thus to the churches, he would probably have been told, "that contention had better be let alone before it was meddled with."—*Presbyterian.*